Sum Barnabe Holway ex Dono Jonæ Cotton.

A briefe and pithie summe of the christian faith

made in forme of a confession, with a confutation of all suche superstitious errours, as are contrary therevnto. Made by

Theodore de Beza.

Translated out of Frenche by

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by Richard Serll, dwellyng in Flete lane, at the signe of the halfe Egle and the Keye.

The principall poinctes treated in this confession.

The first poinct of the vnitye and trinitie of god.

ij. Of the Father.

iij. Of the Sonne.

iiij. Of the holy Ghost.

v. Of the Church.

vj. Of the last Iudgement.

vij. A comparison betvvene the doctrine of the papistes and thele of the holye catholicke Churche.

To the right ho-

norable and vertuous lorde, the lorde Hastinges Earll of Huntyngton. &c.

Robert Fylls wysheth longe lyfe

wyth increase of honor

in the feare of God

Amen.

HAuinge reade ouer this worke (right honorable) printed in the Frenche tounge, and also knowing the author, and being some what acquainted with him, who for his singular godly learning, knowledge, and conuersation, is esteemed of those ỹ be godly, for a precious pearle sent amongest vs from god in this our troublesome age: I thought it my duety to put it forth into the Englishe tonge, that those my native countrie men which doe not vnderstande the French, might be partakers of the fruite

of so godly a worke in Englishe. And also haue as it were a weapon in hand, to defend themselues against the ministers of Sathan, who be euer ready to cauill against the truthe, more redie to putte men in doubt, then to establishe them in the true Christian faith. The trewe vnderstanding of our beleefe is the pure gift of god, and among his gifts the chiefest. Beleefe with knoledge of gods worde, ordereth the mind, gouerneth the body, directeth all oure workes and affaires, teaching what we ought to doe, and what to leaue vndone, without which neyther can kyng, lord, nor subiect, well order themselues, nor those things that be committed to their charge. Nowe if we esteme other things to be of baleiwe and can praise them, your honour knoweth, that the knowledge of true beleue grounded vpon gods word, doth so farre excell all other things, as heauenly treasures excell the commodities of the earthe. And this is moste profitable to Kinges, Dukes, Earles, and Lords, (as

apppea-

appeareth in ỹ.2.Psalme, Deutero.17. chap.and Esaie.49.chap.where they be named the nurces of religion) and vnto all other degrees spirituall or temporall. And vaine are all men which know not this truely. And S.Paule saide because it semed not good to them to haue the knowledge of gods worde, he gaue them vp into a lewd mind, & to all vncleanes. For if god be the lighte, suche as knowe him not stumble in darknes. If he be the onely way, the ignorant do stray. If he be the truth, they that know him not be decepued. If he onely be good, all good thinges must be borowed and craued of him alone. If all knowledge and learning be his, we must be gods scholars If he be lyfe, not to know him is eternall deathe. For it is writen this is eternall lyfe, to knowe Jesus Christ whom thou hast sent to be very god. But this knowledge muste we haue and learne in the scriptures, as S. Paule saith, the scripture is profitable to teach, to controll, to amend, and to instruct in al rightuous-

nes. The authour of thys treatyse doth liuely declare out of the scriptures, the some & effect not only what he beleueth, but what euery true Christian oughte & is bound to beleue. Wherin he doth most liuely painte & setforth, Jesus Christ to be, both god & man our only sauyour, in whom cõsisteth the fulnes of the deuye. And hathe in fewe wordes, declared the some of oure Christianitie, whereof other greate learned haue heretofore beene troubled to write great volumes, and yet not so muche to the purpose, for that they haue bene darkned wt gloses, and spotted wyth colours of mennes inuencyons, thorowe ignorauncе or couetousnes and gready ambition. Nowe what thing shoulde I deuise to pleasure your honoure better, and that whyche agreeth so well wyth youre noble estate, then the confession of faith, to acknowledge trewely the eternall god. Whose honour you haue alwayes soughte, of whose trewe professours you haue bene alwayes a louer and defender. Therefore

Here I doe presente and dedicate this
worke to your honour, takinge your ho-
norable name for a patron, and defender
therof against the bytynge enemie, who
dayly enuieth good thinges. And also
to declare my good will towards youre
honour, and the loue I beare to my
natyue countrye. And if your Lord-
shyppe and others shall synde it profy-
table, it will encourage me to take
some other fruitfull matter in hande,
whyche suche symple men as I muste
the rather doe, because we see those
which be far better able then I (whose
bookes I am not worthye to beare af-
ter theym) be so drowned in wealth
and worldelye cares, that they synde
no leysoure to glorifye god, or to pro-
fyte their countrye. For some be purcha
sers, Kentraylers, graziers, Fermours
Lease mongers, Fermours of benefy-
ces, some unpreachyng persons, vicars,
prebendaries, & deanes, some lawers,
commissaries, chancelars, officialles,
proctours, receiuours, and suche lyke,

that the office of saluation is litle regarded. But this myngle mangle of spirituall and temporall regiment, is vsurped by them, as if no Christian magistrat ordained of god, sufficed to redresse suche abuses. What meruell if mans ordinaunces be broken, where the ordynaunce of god is plainelye resisted. Also in the countrye where most nede of preaching and instruction is, there be idel chappelains, which possesse & with hold the preachers liuinges, and most specialye in the cathedrall Churches: manye of the whiche be but only a very refuge and denne of idell, ignorant, and vnpreaching lubbers. Is not the ordinance of God, and good meaninges of noble founders broken here? Is not his proclamation disobeyed, who proclamed by the mouth of S. Paule, he who laboureth not, ought not to eate? Amonge the Iewes temporall men, and those that serued not the altar were not suffered to liue of the altar, as they now do vnder the gospel. Behold ỳ apostles, Timothe

Tite

Tite, and many others. If we do alowe the order of the primatiue & holy apostolike church, let vs folow their examples. Behold the fathers, as Origene, Cyprian, Ambrose, Iherom, Augustine, Chrisostome, and others, who spent the greatest part of their lyues in preaching and teachinge the people, as appeareth by their workes, which be for the most part Sermons, Lessons, Homelies, disputations, and confutations of heresies in their times. They preached on the sondaies and expoūded the scriptnres. And on the weekedayes they procured theyr sermons and expositions to be written. There were no pluralities of liuings in those daies, neither dispensations, Totquottes, nor Residences. qualificatyons, nor improperations. Childrē and boyes enioyed no benefices in those dayes by no maner of meanes, or consyderations to come. God graunt vs shortlye to see a redresse of spirituall abuses, and temporall disorders, in spirituall gouernours without respect of priuate gayne. And ẏ

we may say wyth the Prophete Dauid, ẏ word of god is my counseller. Excepte such things be amended, neither Englishe seruice, homelies, ceremonies, nor sacraments, do make vs christians We differre frō the Turkes but in outward rites, & ceremonyes, & outward profession of our faith in wordes. But not in the true signe of christian integritie, whiche is vprighte conuersatyon and good lyfe. Thus heare in England many idle vnlearned Chappelaines and priestes be found of the costes and charges of poore parishes, so that for lacke of preachynge, many poore soules be defrawded of the swete milhe of goddes worde, and lacke teachers to declare to them their dutyes towards god, and their prince. Thys is a reisycyng to the enemye, and pleasant newes to those whyche gape and looke that ẏ ende of these abuses, and disorders will be the destruction and ruine of thys florishing realme. And so is to be feared that it wyll, excepte the insaciable couetousnes, and carnall libertye be weeded

out. And that wycked idolaterous murderers of goddes people, & disobedient to his word and lawes, maye be cut of, that goddes wrathe and indignation maye be pacyfyed by amendement, accordinge to goddes expresse worde Deuteronomie thirtene Chapter: Thyne eye shall not pyetye suche one, nor sheewe mercye to hym, but he shall be slayne. And so shalte thou take the euyll awaye fourthe of the myddes of thee, saythe the Lorde God. (Reade the wholle Chapter.) Also Saynete Paulle to the Hebreus the tenthe Chap. If he that dispyseth Moyses lawe ought to dye without mercie, how much more punnyshement deserueth he that treadeth vnder fote the sen of god, & cousteth the bluds of the newe testament an vnholye thinge. But some haue not onelye troden vnder foote, but also mocked dispysed and most crewellye brente the testament and word of the eternall god, and also tourmented & shamfullye murdered hys trewe and faithfull seruantes

and preachers the deare members of Iesus Christ his sonne. And most blasphemously cõtemning the holy sacraments truely ministred, and all godly ecclesiastical orders and discipyne. The redresse of these enormities must come by ỹ magistrates, for they are powers ordained and exalted of god, for the same entent. If they be not redressed, and that shortly, in steade of the comfortable promyses of god, we shalbe oppressed with the terrible plagues whyche he threatneth to the breakers of hys lawe. As dearth, warre, pestilence, & other hys scourges, as we be threatned nowe of late by the punishemente of our neyghbours in Fraunce. Happye are those that can be admonished by the fall of others, and amend. I woulde thinke my labour well bestowed, if I mought obtayne of your honour and other that be of a godly meaninge, to reade this ouer wyth good deliberation, and Iudgement: And also such as be in doubte whyth is the trewe religyon. And those that thinke we be in

an errour, I would to god they would vouchesafe to read and conferre it with the scriptures, and doctours, as is noted in the margine. And in reading, to put a syde disdaine, contempte, and all singular and priuate affections. And then I doubte not but god will open vnto them further knowledge, and moue them to be more studious in goddes worde, and also haue a better opinion of the true religion.

I haue for my countryes sake translated this godly and necessarye worke, wherunto I haue added nothyng of myne owne, but symplye, and plainlye, accordynge to my smalle vnderstandynge, I haue kepte the wordes and meanynge of the authoritie, as neare as oure Englishe wyll suffer me, rather shewynge me selfe homelye and playne, then by ouer muche fynenes to dissent from the mynde of him, who in the feare of god and for his brethrens sake set it forth.

Humblye beseechynge youre ho-

nour

nour and all godlye readers, to take thys my smalle laboure in good parte, and accepte my good meaninge, which tendethe to the profyte of my countrymen, and especially to the glory of god and aduauncemente of his kingedome. Who prosper and maintaine youre honour in his feare, long to continue, enriching you with al good blessings, and governing you and yours by his holy spirite, vntill he shall call you to come vnto himselfe there to continue in his glorious kingdome, for euer and euer

Amen.

This whole worke or confession consisteth of vij. principall poinctes. The firste number signifieth the article. The second the leafe.

The firste poincte intreating of the Trinitie conteineth these three articles.

1. Of the vnitie of god folio. 1.
2. Of the trinitie of persones distincte in one vnitie of substaunce. Eodem.
3. Of the eternall prouidence of god. Eodem.

¶ The seconde poincte intreating of god the father, conteineth these fower articles

1. Of the person of the father. fol. 2
2. How the father is creatour and preseruour of all thinges. Eodem.
3. Of the creation of Angells. Eodem.
4. The woorks of ꝯ trinity are inseparable. eodē.

¶ The third poincte intreating of Jesus Christe the onelye sonne of god contaynethe these 26. Articles.

1. Of the diuinitie of the sonne. Fol. 3.
2. The sonne onelye mediatour betwene god and his elect eternally ordained Eodem.
3. God is perfectly iust and mercifull. Eodem.

4. God

4. God is immutable. Eodem
5. The counsell of god dothe not exclude the seconde causes. Eodem
6. Man was created to declare the iustice and mercye of God. Fol.4
7. Why it was necessarye that the first man shoulde be created good and pure. Eodem
8. It was necessarye that man shoulde fall from hys purytye. Eodem
9. Howe god hath created men good. Fol 5
10. Howe mā brought himselfe wᵗ al his posteritie culpable of ẏ first and seconde death, Eodem.
11. The wai which leadeth to ẏ first death. Eodē
12. The first death cannot be eternall. Eodem.
13. The wai which leadeth to ẏ secōd death. eodē.
14. What free wyll remaynethe in man after synne. Fol.6
15. A brieffe somme of originall sinne. Eodem.
16. Howe god turneth mannes synne to hys glorye. Fol.7
17. Jesus Christ the onely mediatour ordayned and promised. Eodem
18. The agreement and difference of the olde and newe testament. Fol.8.
19. Wherfore it behoued Jesus Christ to be a

verye naturall man in bodye and soule wythoute synne. Eodem.
20. Wherfore it was needful that Jesus Christ should be very god. Fol. 9
21. How the misterie of our saluation was fulfylled in Jesus Christ. Fol. 10
22. The .ii. natures were vnited and knitte in one personne from the firste instaunte of the conception. Eodem.
23. The Virgine Marye is mother of Jesus Christ god and man. Eodem.
24. The some of the accomplyshement of our saluation in Jesus Christ. Fol. 11
25. Howe Jesus Christe beinge ascended into heauen is neuertheles here on earthe wyth hys flocke Fol. 12
26. There can be no other true religion then this. Fol. 13

¶ The .iii. poinct intreating of the holy ghoste containeth the .15. Articles.

1. Of the person of the holy ghest. fol. 13
2. Of the effectes properlie considered in the holye ghoste. Fol. 14
3. The holy ghoste maketh vs partakers of Jesus Christ by faith onely. Eodem

4. What meanes ỳ holy ghost vseth to create and maintayne faith in vs. Eodem.
5. How necessary faith is, & what faith is. fol. 15
6. What is the obiecte of the trewe faythe, and of what force it is. Fol. 16
7. How this is to be vnderstand which we say, as saincte Paule saith, that we be iustified by onelye faythe. Eodem
8. To be assured of oure saluation by faithe in Jesus Christ, is nothing lesse then arrogancie or presumption. fol. 17
9. Faythe findeth in Jesus Christe all that is necessarye to saluation. fol. 18
10. Of ỳ remedie whiche faith findeth in Jesus Christ only against ỳ first assault of ỳ first tẽptation groũded vpõ ỳ multitud of our sinnes, and what assurãce there is in this case either vpon the saincts or vpon our selues. Eodem.
11. The remedie which only faith findeth in Jesus Christ onely against the second assaulte of the first temptation grounded vpon this, that we be vnfurnished of the righteousnes which god requireth of vs. Fol. 22.
11. The thyrde assault of the same temptation, grounded vpon the naturall corruption of originall

13. Originall sinne which is within vs. fol.23
The remedye against the second temptation whether we haue faythe or not. fol.24
14. Those doe slaunder vs falsely whiche saye that we disalowe good workes. fol.26
15. The first differēce in ỹ matter of good workes is, which be good and whiche be euyll. fol.27
16. Which be ỹ most excellent workes, and the qualities of true prayer according to the worke of god, and the authoritie of the auncient doctours of the churche. fol.29
17. The secōd differēce in ỹ matter of good workes is, to know frō whence they procede. fol.32
18. The thirde difference in the matter of good workes is, to knowe whereunto they be good. Fol.33
19. To what ende good workes do serue vs before god and before men. Fol.34.
20. Remedyes agaynste the laste and moste daungerous temptation, whyche is, whether we be saued or not. Fol.37
21. Mr. ii. instrumentes wherewith the holye ghoste is serued to create faithe in the hartes of hys electe, to wytte, the worde of god, and the sacramentes. Fol.42

22. What is that we call the wordes of god, and of the two partes, that is to saye the lawe and the Ghospell. eodem.
23. What difference there is betwene the lawe and the Ghospell. Fol.43.
24. After what maner the preaching of the law serueth the holy ghost. Fol.45
25. Of the other part of ỳ word of god called the ghospel, of what auctorite it is, wherfore, how and to what ende it is writen. Fol.48
26. How ỳ gospell comprehendeth in substance all the bookes of the olde testament. Fol.50
27. Howe it is to be vnderstande that we haue spoken of the auctorite of the worde written, and if it be necessarye to traunslate it into all languages. Folio.51.
28. Howe the holye ghost is serued with the exterior preachinge of the Ghospell to create faythe in the hartes of the elects, and to harden the reprobate. Folio.52
29. Another fruite of the preaching of the lawe after the preachinge of the Ghospell begynneth to worke. Folio.53
30. The seconde meane whiche the holy ghoste vseth, to make vs reioyce in Iesus Christ, and wher-

wherefore the lord is not onely content with the simple preachinge of hys worde. Folio.55.

31. The diffinition of that whiche is called Sacrament. Folio.57.

32. The difference betwene the sacraments of ỹ olde couenaunt and those of the new. Fol.58.

33. Whereby the false sacramentes be knowen from the trewe, and the abuse of them from the righte vsage. Eodem.

34. Which things be common to ỹ preachinge of the word, and to the sacramentes. Folio.59.

35. What things belonge properly to the sacramentes hauinge respecte to the ende wherefore they were ordayned of god. Folio.60

36. Howe there is but twoo Sacramentes in the Christian Churche. Folio.63.

37. The.iiii.poincts which be to be considered in the declaration of this matter. Eodem.

38. The first poinct is to vnderstand what we do meane by the name of signes in thys matter of sacramentes, and wherefore the lorde did chuese for signes the moste vulgar and commen thinges. Eodem.

39. What folowth the errour of those whiche take awaye the substaunce from the signes

in the sacrament Folio.65.
40. What mutation or change is in ẏ thinges which be vsed in the sacrament. Eodem.
41. From whence proceedeth this alteratiõ, and ẏ errour of those whiche make a charme or sorcerie of the sacramental wordes. Fol.66.
42. The sacramentes to be no sacramentes without the vse of them. Eodem.
43. The second poinct is of the thinge signified in the sacrament. Eodem.
44. The third poincte is howe Jesus Christe is ioyned with the signes. Eodem.
45. The distinction of signes and of the thinge signified. Folio.67.
46. The maner to cõmunicate aswell ẏ signes of the sacraments as the thing signified. eodẽ.
47. Application of all that is beforesaide of the sacrament of Baptisme. foli.68.
48 For what cause the yonge children of the faythfull be baptysed. foli.70
49. Application of all that goeth before of the sacramente of the Supper, and the ryghte vse thereof foli.71.
50. The conclusion of the matter of the Sacramentes. foli.76.
51. Wher-

51. Wherfore ẏ holy ghost is called ẏ cōsolatour or comfortour, and to what purpose and ende the afflictions of the faithful serueth. Eodē.

¶ The.5.point intreating of the churche contayneth these.43.articles.

1. That there hath alwayes beene and euer shalbe a Churche, oute of the whiche there is no saluation. Fol.77
2. There can be but one true church. Fol.78
3. Wherfore we call the church catholike. eodē.
4. In what thynge lyeth the communion of saynctes. Eodem
5. The Churche hathe but one heade that is to saye, Jesus Christe, to whome there needeth no lieutenaunt. Fol.79
6. The communion of the saynctes letteth nor hyndereth not the diuersitie of offices amonge the faithfull. Fol 80
7. The markes whereby we maye discerne the false church from the trewe. Fol.81
8. Which be ẏ true mēbers of ẏ church. fol.82
9. The markes or tokens of the Churche be not alwaies in one estate, and how it oughte to be gouerned. Fol.83

10. Wherein consisteth the ductie and autoritie of the Churche generally. Folio.84.
11. Of the autorite of ỹ vniuersall counsells, and first what is an vniuersall counsel. Eodē.
12. Howe farre we maye differre from the councelles. Folio.85
13. To whō it pertaineth to cal a councell. fo.86
14. Howe those oughte to be chosen whiche the churches do send to the counsells. fol.87.
15. Euery man oughte to be heard in ỹ councell: prouided that there be no confusion. fol.88
16. Who oughte to precede or to be chiefe in the councell. folio.89
17. Howe far extendeth the power of the cōcells and why they be ordained in ỹ church. fol.91
18. The first point to consider the case wel when or at what tyme they shoulde set vp publyque lawes in the Churche. Folio.93
19. The second point which is to be considered in the ecclesiasticall ordinaunces. Fol.95
20. The third consideratiō that ought to be had in ecclesiasticall ordinaunces. Fol.96
21. What is to be aunswered to those whiche alledge councells against vs. Fol.97
22. Of particular councells, as of nations or prouinces

prouinces, Folio.58.
23. Howe manye sortes of speciall gouernours there be in the Churche. Eodem.
24. The office of Apostles Euangelistes & prophetes in the primatiue Churche. Folio.59.
25. Of the office of pastours & doctours. Fol.100
26. The difference betwene pastours and doctours. Folio.101.
27. The pastours and doctours be but instrumentes by the whiche god conducteth the mynisterie of his worde. Eodem.
28. The markes and tokens of false doctours and pastours. Folio.102.
29. Of degrees which ought to be amonge ministers of the worde accordinge as they be disseuered by companies. Folio.104
30. The second degree of ecclesiasticall offices, which is ẏ office of deacons and the distributyon of the gooddes of the Churche. Folio.105.
31. Of the foure orders whyche they call minores ordine. Foli.107.
32 The thyrd degree of ecclesiastical offices which is ẏ iurisdiction & office of ẏ elders. Fol.108.
33. To what purpose and ende serueth the ecclesiasticall iurisdiction, and whyche be the

partes thereof. Folio.109.
34. what is ỳ office of ỳ elders in ỳ church. fo,110.
35. How ỳ ecclesiastical electiõs ought to be. fo.111
36. Of the qualities and condition of those which they ought to elect. Fol. 112.
37 The order & maner to gene ỳ voices. foli.113.
38. Of cõfirmatiõ & cõsecratiõ of ỳ psõs elect. eodẽ
39. Of mariage, of fasting, and of the difference of dayes, and meates. Eodem.
40. Of the second part of the ecclesiasticall iurisdiction, concerning correction. Foli.116
41. What excommunication is, and what the right vse thereof is. Foli.118.
42. Of the ciuile and Christian magistrate, and to whatende his office tendeth. Foli.120.
43. how far they are boũd to obey ỳ magi. fol.121.

¶ The bi. point intreating of the laste iudgment cõteineth only this i. article

1 What it is that we do beleue and hope of the last Iudgement. folio.122.

¶ The bii. point discoursing a brief cõparison betwene the doctrine of the papistes and thys of the catholicke churche containeth these 15. articles

1. The

1. The papists worshippe a false god, which is neither righteous nor merciful. Foli.124.
2 If ỹ doctrine of ỹ papists be true, it folowth that Jesus Christ is not very man. Foli.125
3. The papistes doctrine maketh the oblation of Jesus Christ of none effecte. Foli.126.
4. The papistes abolishe the trewe intercession of Jesus Christ. Foli.127.
5. The papists do not acknowledge Jesus Christ to be the perfect declarer of the will of god, neither the holye scrypture to be a sufficient doctrine of saluation. Foli.128
6. The papistes spoyle Jesus Christe of hys office of heade of the Church. fol.129.
7. By the doctrine of the papists we can in no wyse vnderstande howe mortall the naturall sicknes of mankinde is. Fol.131.
8. Another erecreable errour of the papistes in the vsing of the only medicine of health, whiche is in the benefite of Jesus Christ. Eodem.
9. They knowe not in the papistrie the exercise of the lawe of god or the ghospell. fol.133
10. They knowe not what good workes be in the papistrye. fol.135

11. In the papistrie they know not what is a sacrament, nor what is the vse therof. Fol.136.
12. In the papystrye there is no ecclesiasticall gouernement. Folio.162.
13. The abuse whiche is committed in the seconde parte of ecclesiasticall offyces, whyche be deacons. Folio.171.
14. Of the abuse whiche is committed in the order of prieshoode, and in the gouernemeut of their spirituall iurisdiction. Fol.173.
15. The papistes be manifestly culpable of rebellion against the magistrate. Folio.180.

Another briefe confession of fayth accordyng to the same herebefore and the same author. 184.

The ende of the table.

The printer to the Reader.

AFter I had read this confessiō and seen the greate riches of spirituall doctrine which is therin conteined, I thought I should doe a thing acceptable and also profitable if for your comforte I did make a table setting in order the principall matters conteined herein, the which thinge I did for your commoditie & easenes, reade it therefore with diligence. O wold to god that kinge princes and other noble parsonages of the world which be so euill informed of the doctrin which we teach(by those which serue in the church for their belyes sake) wold vouche safe to haue pacience to reade or to here reade that which is herin contained: & I beleue they wold not be so angry nor haue so euill opiniō of vs as they haue But som wil take good hed inoughe to beware that the winde of those bokes shall not touch such estates. For if they do, some of thē wil not laugh at it in the end. Now god which hath the hartes of kinges in his hād graūt thē his spirit of prudence & discretiō to discerne the light frō darknes, & giue place to the king of kings the lord Iesu Christ whose lieutenants they be, that he may raine peaceable amonge his by the scepter of his word, and that all humaine traditions and superstitions full of idolatrye maye be taken awaye and throwen downe.

Certaine textes of the newe Testament by the which euery faithfull christian is exhorted to render a confession of their fayth before men.

Matthew. 10. chap.

Euery man whiche confesseth me before men, him wil I confesse before my father in heauen. But he that denieth me before men, him will I denye before my father whyche is in heauen.

Marke. 8. Luke. 9. chap.

Ye that is ashamed of me & my wordes in this adulterous & sinneful generation, ỹ sonne of mā shalbe ashamed of him when he shal come in the glorie of his father wyth hys holye Aungelles.

Roma. 10. chap.

The beleife of the harte iustifyeth, but to confesse with the mouthe maketh a man safe.

2. Timothy. 2. chap.

If we denye Jesus Christ, he wil also deny vs.

1. Peter. 3. chap.

Be alwaies ready to answere to euery man ỹ demandeth a reason of the hope that is in you.

For reading with Iudgement ye ought not be shent,
Therefore read me otte: the time is well spent.

Theodore de Beze

to the Churche of the Lord grace and peace in him.

AMong the errours whiche raigne at this daye in the worlde about faith and Christiã religion, there be two whiche me thinketh be as the springes and fountaines of all the others. The firſt is that all whiche is done of a good intent is well done. The ſecond is that thoſe whiche lyue onelye vppon the traficke or marchaundiſe of other mẽs ſoules, haue perſuaded the ſimple people that they neede not read the ſcriptures, nor particularly enquire of euerye poinct of that whiche they are bounde to beleue for to be ſaued. But that it is ſufficient to beleue confuſedly and in a generalitie, as the church of Rome beleueth, and the reſt to commit to the Diuines or to the conſcience of his curate. Touchinge the firſte, it is

needfull to define what entent is good & what euill, But to speake after their owne maner, for as muche as they beleue that all those whiche thinke they do well haue a good entent: if it so were what woulde haue let saincte Paule to haue bene saued in hys pharisaycall lyuynge, seyng that he was an earnest folower of the law of God giuen by Moises? And as for that he persecuted the membres of Iesus Christ, it was of ignorance, supposing to haue done God good seruyce, as he hym selfe wytnesseth. Yet this not withstanding he sayth he was a Persecutour and a Blasphemer, so that God saued hym of hys singular grace and mercye. The lyke case was of manye of those whyche crucified Christ and stoned sayncte Steuen, thynkyng they did very good seruice, because they estemed them to be false Prophetes and enemies to God. Neuertheles did their good meanyng kepe them that they were not horrible Murderes? But yf God haue forgeuen them, then it followeth

loweth that they synned. And who shal assure those of the lyke mercye whiche do as they did? I omitte the manifest tertes, where suche good ententes or meanynges be cursed of God, consydering where no fayth is, there is nought but synne, and where there is no word of God, there is no fayth, but a lyinge and decepuable opinion. And for the seconde errour, certeynly. I would fayne knowe whether there be anye Creditour that woulde be content and satisfied for his full payment that his Dettour shoulde allebge, that he had dreamed that he had payed him. Or if a Master had geuen by writynge his whole mynde and wyll to one of his seruauntes, and had geuen him in charge and commaundement, neither to adde to it, nor to diminish it: whether he would be content with his seruaunt that woulde not vouchesafe to read his remembraunce, but trustynge in his owne witte woulde doe all thinges after his owne will and mynde.

And neuertheleſſe, Christendome is

thus led that to reade the Scriptures for to knowe the wyll of their Maister, is hereſye at this daye. And if they alledge further that the common people haue no iudgemēt for to vnderſtande ẏ they do read, howe happeneth it then that they teache not the Scriptures to the people to remedye that? For the ſelfſame inconueniences haue bene in all ages. And neuertheles the Prophetes, Jeſus Chriſt, nor the Apoſtles, nether ſpake nor writ but in the common bulgar tonge, which was then vnderſtanded of all the people where they vſed. And when we ſaye that he is not a Chriſtian whiche knoweth not what he beleueth, nor why and wherefore he beleueth it, do we ſaye that he muſte reade the Scriptures without hearynge them ſincerelye expounded of thoſe which haue the charge and office to do it? No, but contrarywyſe, we ſaye and alſo practyſe it, that the Paſtours are bounde to fede theyr flockes with the worde of lyfe, and that the flocke

on

on theyr parte muste vnderstande and learne that whiche they teache them to be edified and comforted therby. Also they muste take heede and beware of false Prophetes and Wolfes. And certeynlye if thys Lampe had alwayes burned cleare in the churche of God, they whiche at theſe dayes feare nothinge more then this lyghte, and whyche wouloe take it from the common people to lead them ſtyll in theyr blyndenes, had not ſo muche preuailed as they haue. For the kingdom of God is not a kyngdome of ignorannce, but of fayth, and conſequentlye of knowledge, conſyderynge that a man can not beleue that whyche he knoweth not.

Briefelye, for as muche as all Chriſtians bee erpreſſelye warned of Saincte Peter, to bee in a readyneſſe to make aunſwere to all thoſe whyche demaunde a reaſon of theyr hope: So it appeareth by thys, that the dueтye of a trewe Chriſtian, is to

haue readye, and wyth hym, some briefe resolution and summe, of the principall poyntes of his religion, and also some principall reasons, whereby he maye on the one parte confyrme and strengthen hymselfe therein, and on the other parte, repell accordynge to hys callynge, the ennemyes of the trueth, and be readye to communicate his spirituall ryches wyth all men.

Where vppon, I beynge alreadye of that mynde, and besyde the same being required to render a reason of my faythe, by a Personage to whome nerie vnto God I am moste bounde to obey: I haue of late composed and made thys Treatyse, whiche I haue entituled a confession of the Faythe, wherein I haue comprehended after the best order I could, those thynges wherein I haue learned in the Christian religion by the readynge of the Bible, wyth the conference of the moste faythfull Expositours.

At

At the firste I made this but for myne owne vse, and to satisfie hym who required it of me. But sence partly by the aduyse of certayne good and learned men, and also beynge moued with certayne reasons which me thought were of importaunce, I was easelye perswaded to haue it set abrode. For firste I knowe that amonge those whiche persecute the Gospell of god in his members, there be many that offend through ignorance, whom it is verye hard to make vnderstand how muche they be deceyued, except before they be put to the readynge of the textes of the scrypture, they haue some brief instruction which may open the matter playne vnto them, and accustome them with the maner of speache of the holye ghost for to gather out the trewe sence and meaning, and referre ỹ whole to the righte vse and ende. Moreouer euen amonge those whiche haue some vnderstandinge of gods truthe, I knowe that there be manye verye negligent and slow to reade the scriptures

because they knowe not the treasures which therin be contayned. And manye also, although they reade the scriptures diligently, as all christians ought principallye to doe, and can after a sorte discerne the trewe exposition frō the false, yet neuertheles haue not so ready Iugement and suche Capacitie, that they cā aptly set and agre together those textes whiche they finde dispersed in diuerse places of one matter for to comprehend them well, to their edifynge and Instruction. And this is the cause why in the churche of Christ so longe as it was well gouerned there was euermore an Instruction called a Cathechysme, for those that were latelye comme to the knowledge of the eternall god. But this verye worde Cathechysme declareth that thys Instructyon was rather by worde of mouthe then otherwyse. And I thyncke that from thence dyd procæde the symbolle of the Apostles as we call it, the exposition wherof was declared by mouth in ỹ church.

After-

After thys when it pleased god to erecte vp agayne the banner of hys churche, whyche had bene longe tyme ouerthrowen, thys custome not onelye moste lawdable, but also moste necessarye was erected vp agayne, yea to more edification then euer it was, as me thinketh, and as in verye deede experyence and tyme muste nedes teache the wyfest sorte of men some thinge. For they haue not onelye sette forth the ancient maner to catechise, that is to say, to Instructe by mouthe those that are lately entred into the church of god the pryncipall poyntes of Chrystyan religyon orderlye and breefelye, but also to auoyde many inconueniences, those Catechysmes were sette forthe and wrytten for a syngulare profyte, bothe to greate and smalle. And although in these begynnynges of the restorynge and repayrynge of the decayes of the Churche, the synceritie of doctryne and familyar manner of teachynge was not in all poyntes suche

as

as was to bee wyſched, yet not withſtandynge theſe maners and formes teachynge be verye meete for to remedye and helpe thoſe inconuenyences which I haue ſpoken of heretofore. And this I dare wel ſay that there ſhal not be found eyther in tymes paſt or to com anye ſuch worke publyſhed and ſette abroade whereby to haue a briefe and perfecte knoweledge of the whole Chriſtian religion as is the Cathechiſme of this Churche of Geneua, god be praiſed therefore, and hys faythfull ſeruantes laboure acknowledged, whych hath ſo happely and profitably trauayled in this worke. Although there be I knowe dogges both farre of and neare which barke after hym, and except for barkynge they woulde be as domme, as domme Fyſſhes: but when as they meete with beaſts of their own kynde then they be at lybertye to prate and babie wythoute knowelege. But to retourne to my purpoſe, I confeſſe that it was not greatly needefull to ſet forthe this

this confession after that Cathechisme wherof I haue spoken. Neuertheles bicause men are geuen in heauenlye sode euen lyke as they be in bodelye meates to weete that one and the same meate, shal please some in one kynde of dressynge, and other in an other kynde or waye: I haue enforced my selfe somthynge more to dilate and declare matters at large, as one that would not so muche teache the auditors which are alreadye bent and willynge to heare and learne in the churche of God, as also to aunswere those which do withstand the truthe of GOD, or at the leaste those whyche be in dowte in whyche syde to turne themselues. I hope wyth the grace of hym whose honoure I haue regarded in this lyttle worcke, that my labour shall not be wythoute profyte, neyther for those whiche suffer theym selues to be perswaded in anye thynge that maye be inuented agaynste vs eyther in lyfe or doctryne, nor for those whiche haue

haue alreadye some taste and sealyng to encorage and sturre theym vp to the diligent Reading of the scriptures, and to resorte and drawe water as it were out of ỳ very heade spring or fountaine fro̅ whence these brokes do runne, nor yet to establishe and resolue thē whiche haue nede therof. Trewly it is ỳ amonge other faultes I confesse that I haue not bene so briefe as were requisite in such an argument wherein men ought onely to declare and open the determination of matters without disputyng, yet I hope at the length, considering ỳ property of the enemyes with whome we haue to do, it shall not be so troublous but it shal serue to som purpose, because I haue endeuored my selfe to speake of nothinge but that which belongethe to the very pith of the matter, & whiche is necessary to resolue him which should come reade this treatise with some prejudice to the contrarye.

And thys was my entente and mynd not to prescrybe to anye man lyuynge

a forme of confession of his fayth, but fyrst to declare myne owne to all those whiche are mynded to vnderstande it to the glorye of my God. And then also to helpe accordyng to my small power those that are least of the churche of God. I hope also that at the least I shall geue occasion to those whiche without comparison haue wherewith better then I to furnishe and set out so profitable a worke in Christendome: to compile and make some more absolute and perfect worke, whose iudgements I am so farre from refusinge, that on the contrarye I desyre that all those which shall see this confession wyll conferre it diligentlye with the Scriptures whiche are the onelye trewe touche stone to proue trewe doctrine by. But if therebe anye thynge herein which is worthy of reprehension, whiche I hope shall not be founde in the substaunce of the doctrine, I am one whiche desyreth with all my heart to vnderstande it, to amende the fault thereof. If on

the

the other syde, there founde any good thyng in it, as I would be sory yf there were not, his be the praise whiche hath reueled to me his holye trueth, and shall reuele it yet more fully when we shall haue the accomplishement of that whiche we looke for.

God be praised.

Of the trinitie.

The first point.

The first Article of the vnitie of god.

E beleue that there is one onelye diuyne substaunce whyche we call God, and that not onely because the contemplation of naturall thinges teacheth vs the same, but muche rather because the holye scripture witnesseth and declareth it vnto vs.[b] [a] Rom.1.c.

[b] Deut.4.e. Ephe. 4. a.

2. Of the Trinitie of persones distinct in one vnitie of substaunce.

The woꝛd of god teacheth vs plainlye that thys diuine substaunce is distinct Really and truely from euerlasting into three persons, that is to say the father, the sonne, and the holye ghost, which be one onely god, onelye eternal, infinite and wholly perfecte in himselfe. And these three persounes be of one substaunce togither cõsubstaun-

[a] Matth.28 d. 1 Iho. 5. b.

[b] Act.17.f. Deut.4.b.

tiall

eſall and coeternall, without confuſion of propertie and relation, and without any inequalitie as the churche hath decided by the holy ſcripture againſt Sabellius, Samoſatenus, Arrius, Neſtorius, Marcion, Eutiches & al other heretiks.

2 The eternal prouidence of god.

NOthing is done at auenture or by chaunce, or without the moſt iuſt ordynaunce & appointment of god
a although god be in no wiſe Auctheur nor culpable of any euill which is committed. For hys goodnes & mighty power is ſuche and ſo incomprehenſible, that namely he ordaineth b & doth well and iuſtly euen that which the deuell and man doth euill and vniuſtly.

a Ephe.1 b. Matth. 20 c Pro.16.2.

b Act.2. d. & 4.c. Rom.9.d.

Of God the father.

The.ij poinct.

1. The firſte Article of the perſon of the father.

Wee

WE beleue in God the Father a a persōne distincte from his sonne and frome the holye Ghoste. a Iho.1.a.

2. How the father is creatour and preseruour of all thinges.

IT is he that hath created all of nothinge, a when it sæmed good to him by his eternal worde, that is to saye by his sonne. And whiche hathe set, established and ordained al thinges; as also he sustaineth and gouerneth all according to his eternal prouidence, by his infinite and substaunciall power, and vertue which is the holy ghost proceding from the father and the sonne. a Gen. 1. Heb.1.a &.11.a. Iohn.1.a.

3. Of the creation of Angels.

WE beleue that god dyd not onelye create thys visible worlde: that is to saye, the heauen and the earth & all that is conteined therin, but also the inuisible a spirits of whose nūber those a Coloss.1.c.

whiche continued in theyr pure Integritie by ỹ singular grace of god by his blessed and happye messengers for the preseruation of the elect. The other sort to weete the deuels beyng c fallen without anye hope of rysyng agayne, and that by their owne proper malyce and wickednes be condemned to perpetuall damnation which is the laste Issue of their hope. And we detest the errour of the Saducieus which denye that there be any spirirites, and of the Manicheans e which holde that the deuels had their beginnig of them selues and be euyll of their owne nature wythoute corruption.

b Heb.1.d. Psal.103 d &.34.b
c Iohn.8.f
d 2.Pet.2.a Luke.8.d Matth.25.d
e Actes.23.

4. The workes of the Trinitye are inseparable.

WE do by no meanes seperate from the father, neither the sonne nor yet the holy ghoste either in the creation, or in the gouernement of all thynges, nor yet in any thynge whiche appertaineth to the substaunce of god.

Of

Of Iesus Christ the only sonne of god.

The thirde poynt.

The first article of the diuinity of the Sonne.

WE beleue that Iesus Christ concerninge his diuine a nature is the onelye sonne of god begotten frō euerlastinge and not made, one with the father in substaunce, coeternall and consubstantiall, equall to God his father in all thinges and euery where.

a hon.1.a
&.17.a
&.14.b
&.2.f
Rom.1.a
Phil.2.a

2. The sonne onely mediator betwen god and his elect eternally ordained.

THis is the onely whom the father hath ordained from euerlasting to vnite him to mans nature, to thende to saue his electe and chosen by him as foloweth.

a
2. Tim.2.a
2. Tim.1.
Pet.1.d
Poc.13.b
Ephe.1.d

3. God is perfectlye iuste and mercyfull.

a Exod.20. b Psal 5.a 2. Cor.6.c b Exod.34.a

GOD is perfectlye rightous a wher vpon it foloweth that he neyther wyll ne maye suffer any iniustice vnpunyshed. He is also perfectly mercifull b whereupon it foloweth that the good whiche he doth to man, he doth it of his full and only grace.

4. God is immutable.

a Rom.35.c Mala.3. b Ephe.1 b. Math. 10. c

GOd is immutable in his counsells a so it foloweth that all which commeth or happeneth to man, hathe bene eternally ordained by him b accordynge to that we haue sayde of his prouydence.

5. The councell of god dothe not exclude the seconde causes.

a 2. Sam.12.e 1.king 12.f & 4.d. & 4.f.

THis doth not let but establishe the seconde causes by the whiche all thinges doe come to passe. For god in ordaynynge that which ought to come, ordayneth also the meanes by ẏ which it pleaseth him that such things should

shoulde come to passe, yea in suche sorte that although there be found some vice or faulte in ỹ seconde cause, yet is there no euil in ỹ euerlasting counsell of god.

6. Man was created to declare the Iustice and mercy of god.

THere shalbe some saued and some damned, & all for the glory of god, as the whole Scripture doth declare. It folowyth then that for as much as nothing doth happen or come to passe at auẽture or by chance, & that god doth neuer chaunge hys purpose nor minde, and god hathe not onely foresene but also eternally ordained to create man to spreade forthe and declare his glorye in sauing [b] by his grace those which pleaseth him, forgetting nothing appartayning to his iustice without the which he cannot be god, and [c] condemning other by his iust Iudgement.

a 1. Cor. 11. b
b Rom. 9. Ephe. 1. b.
c Exod. 9. d Rom. 9. c 2. Tim. 2. c

7. Whye it was necessary that the firste man shoulde be created good and pure

FOR to execute thys counsell it was necessarye that god shoulde create mā good and pure, for besyde this that god himselfe beinge good he can doe nothinge but that whiche is good, but if man had bene created wicked or euyll, god had not had iust occasion to punishe the wickednes whereof he himselfe was the authour and maker.

8. It was necessary that man should fal from his puritie.

IT was then necessarye that man should so be created good that notwithstanding he should be mutable and fal from this degree and that by his owne onely faulte. For if sinne had not so entred into the worlde, a God had not founde suche cause to magnifye hys mercye in sauing those whiche he hathe ordained to saluation, nor matter to declare hys iustice in condemninge those whiche he hath ordayned to hys wrath to the ende he maye punishe them for their demerites.

a Rom. 11. d

9. How

9. How god hath created men good

THe lorde then at that tyme whiche semed good to him to execute his eternall counsell created men male and female after his owne Image and likenes that is to say with rightwysnes and trewe holynes. Gene. 1 d. Exod 7. d Ephe. 4. f

10. Howe man broughte himselfe with all hys posteritie culpable of the first and second death.

MAn being suche a dio willingly and without anye compulsion Ioigne and knite hym selfe to the diuel, and therefore became culpable of the first and second death with all his posteritie: consequently hath made himselfe and all his culpable of all that, whiche leadethe to the one and other of these two deathes. a Gen. 2. c. Rom. 5. b

11. The waye whyche leaderh to the first death.

THE corruption of humors wyth infinitye other inconueniences descendinge and distyllynge from the synne of

Read. S. Aug. in the 13. bobe de ciuitate dei 2, 12.13 & 14.chap. Rom.5.b Heb.9.g

Adam by lineall succession and bathe brought all men vnder subiection to the first death, which is the separation of the soule from the bodye with putrefication of the bodye.

12. The first death cannot be eternall.

THis death cannot be eternal, for by that meanes the bodye at the least had escaped ỹ eternall death which bringeth wyth it sorowe and perpetuall punishement: and likewise it should neuer haue enioyned the eternall felicitie: and so by this meanes the eternall cõsell of god concerning the declaratiõ of his mercy & iustice should be madevoide.

13. The waye which leadeth to the seconde death.

THE inward corruption of the hole man nothinge reserued the whiche we call originall synne, maketh euery man euen from the verye firste beginninge of his conception the chylde of wrathe and subiect to the seconde and eternall death. For to speake briefly, this

a Gen.6.b & 8.d Phil.15.b Iohn.3.a. Ephe 2.b Rom.3 c.

corruption

corruptiō maketh vs altogether vnprofitable, yea contrary to all goodnes, and wholly subiect to sinne. Wherupon. S. augustine said agreing b with the scriptures that the will of man vainquished of synne into whiche it fell, nature was depryued and loste her libertye, and agayne, c that man euyl vsynge frewyll hath lost it and himself withall. Item d men saith he laboure to fynd what good there is in their owne wyll, but knowe not howe a man shuld finde any.

b Li. de perfectione iusticiæ.
c Li. enchiridion ad Laurentium cap. 30.
d Li. 2. de peccatorum meritis cap. 18.

14. What frewyll remayneth in man after synne.

NOtwithstandinge we deny not a but that men haue sufficiente light to make them without excuse. And to spoile them not, nor dispriue them of their naturall faculties and powers, as of reason, Iudgement, wyll and such others to make them stockes or blockes, nor yet of frewyll: so that they ioigne this to it, that al is nothing but vaynes and enemite against god, and

a Rom. 1. c. Act. 14. c. & 17. f

that

that by this worde frewyll be not vnderstand a naturall power to thinke, wyll or doe good or euill, but a wyll not constrayned the whiche notwithstandinge cannot nor wyll not any thyng but all together euyll, so much is the nature of mã not being regenerate (that is to say not healed nor restored by grace) not onlye wounded or hurt, but vtterly and altogether corrupted and also wylyngly becom ỹ seruant of sinne. Therfore said S. Augustine, that the faulte whyche folowed the synne and whych is the punishement hathe tourned lybertye into necessitie. Item frewyll as it is bound and thralle is nothinge worthe but to synne and fall.

b Ihon. 3 a Rom 8. p & 7. c. 1 Cor 4 b 2 cor. 3. b. Phil. 2. b.

c Li de perfectione iusticiæ.

d Li 3. ad bonifacium.

15. A briefe some of originall synne.

ORiginall synne then is a fulle corruptiõ of the whole nature of man the whyche corruption is proceded from Adam into all his rase, and bryngeth forth in man thre maner of sinnes. The first comprehendeth euery inward

mocion

mocion and thought in mannes vnderstandinge althoughe the wyll gyue not consent therevnto. For god requireth to be loued withal the vnderstãding: & we haue alreadye sayde that it is vtterlye and altogether corrupted. The second maner of synne is when the wil and affection doth consent therto. The third is when men euen enforce them selues to execute that whiche inwardelye they haue conceyued and willed.

16. Howe god tourneth mannes synne to his glorye.

SO nowe there remayned [a] nothyng but that all the whole worlde shoulde runne to ruine and destruction, but that god beinge not onely most righteous, but also moste mercifull had eternally ordained a meane to cause al those thinges to tourne to his great glory, to wete [b] to the greater declaration of his infinite goodnes towardes those which he hath also ordained [c] and chosen eternallye to be glorified in their saluation, and

a Rom.3.c

b Rom.3.d

c Rom.8.f & 9.c Ephe.1.a

and likewise to the declaration of his power [d] and wrath by the iust iudgement and condempnation of the vesselles of wrathe prepared to destruction. For as S. [e] Augustine sayde vearye well: if all were deliuered, that which were dewe to synne by iustice should be secrete and hidde, and if non were deliuered, that shoulde not be seene whiche grace had geuen and graunted.

[d] Rom. 9. e Exod. 9. d

[e] Epistla 103 Ad Sixtum

17. Iesus Christ the onely mediatour ordained and promised.

THis one and all onely meane is the misterye of the incarnation of the sonne of god with all that whiche foloweth it, who was from age to age promised euen from [a] Adam vnto saint Ihon was published and preached by the patriarkes as prophetes, was also fygured diuers wayes vnder the lawe as is at large contayned in the bokes of the olde Testamente, to the ende that man moughte be saued by faythe in Iesus Christ for to come.

[a] Gen. 3. c & 12. a & 18 c. & 22. b. Deut 18. d. 2. Sam. 7. b Rom. 1. a & infinite other texts

18. The

18. The agrement and difference of the olde and newe testament.

There was neuer but one couenant of saluation betwene god and man if we consyder the substaunce therof, which is Jesus Christ. [a] But in consideration of the circumstaunces there are two testaments or couenants wherof we haue the names and autentike registers called the holye Scripture and worde of god. The one is called the old. The other the newe [b] which is the better, abolyshing the olde, for as much as the olde did not propound and set forth Jesus Christe but a farre of and hidden vnder shadowes and sygures whyche were abolished by his comming.

[a] Heb. 13.b Rom.3. 1.Tim.1.c. 1.cor.10.a Reade all the epistle to the Ebreus.

[b] Ierimi 31.f Heb.8.b.

19. Wherfore it behoued Jesus Christ to be a verye naturall man in bodie and soule without synne.

It behoued the Mediatour of this couenaunt and reconciliation to be a very man and wout any spot of originall synne or other, for those reasons following

a 1 Tim 2 a
John 1 b
Rom 1. a
Gala. 4. a
Rom 8. a
1. Cor. 1. d

lowyng. First for as muche as a God is iust and man was bound and endetted to his wrathe by his naturall corruption as we haue declared heretofore in the fiftenth Article, it was meete there shoulde be a verye man, in whome this ruine and decaye shoulde be thorowlye and perfectlye repayred for to please God. Secondlye b man is bound to accomplishe and fulfyll all the righteousnes which god requireth of him for to be glorified: then there must be a man for to accomplyshe parfitelye all righteousnes to please god. Thyrdly, c all men be couered w̄ an infinite nūber of synnes as well inwardly as outwardly, & therfore culpable of the malediction of god: of necessity there must be a man which should satisfie fullye the iustice of God for to please him. Fourthlye d no man beyng corrupte coulde in any wyse beginne to doe the lest of these thynges, but rather shoulde haue neede of a redemer euen for him selfe, muche lesse

b Matth. 3. c Rom. 5 d 2. Cor. 5. d

c Rom. 3. d Act. 20. f Esaye. 53. l

d Rom. 8. a Rom. 5. d Heb. 4. d 1. Pet 2. h 1. Ihon. 2 a

then

then coulde he redeme or deliuer other men, or do anye thynge whiche shoulde be pleasyng or acceptable to God.

It was needfull then that the [e] Redemer and Mediator of man shoulde be a verye man in bodye and soule, and yet neuertheleſſe perfectlye and altogether pure and cleane from all synne.

[e] Rom. 14.d Hebr.11.b

20. Wherfore it was needefull that Iesus Christ should be very God.

IT was of neceſſitie that this Mediatour shoulde be verye [a] God and not onlye man, for these reasons folowing. First [b] if he had not bene very God, he shoulde not haue bene a Sauiour, but shoulde haue nèded a Sauiour for him selfe. Secondly, [c] there muſte be before the iuſtice God proporcion betwene the faulte and the payne thereof: the offence or faulte is infinite, for as muche as he is infinite against whose maieſtie it is committed: therefore it was nedefull to haue ſatiſfaction that is infinite and consequentlye that he which shoulde

[a] Iohn 1.b.& other places infinite

[b] Esaye 43.b Osee.13.b Ierem.17.a

[c] Rom.3.d

do

d do it as very man should also be infinite
Ihon.14.b that is to saye verye god. Thirdlye d for
2. Cor. 5. d that the wrathe of god is infinite there
was no strength of mā or Angell which
could haue bene able to beare suche a
burden but it should fal & be ouerwhel-
med vnder it, therfore it was needefull
that he which should rise againe hauing
the victorye ouer the deuill synne the
world and death ioyned with the wrath
of god should be not onely perfecte man
but also very god. Fynally god the bet-
ter to declare his incōprehensible good-
nes woulde make his grace not onelye
e equall e with our offence, but woulde
Rom.5 c. that it should excede and surmounte the
f trespasse. For this cause, euen as the f
1. Cor.15 f first Adam the auctour of oure offence
thoughte he were created to the Image
of god, yet notwithstanding was earthy
as his frailty and weakenes hath well
declared, so on the cōtrary Jesus Christ
the seconde. Adam by whom we be de-
liuered is in such wise perfecte and ve-
ry man, that he is also heauenly, that is

to

to saye very god, for as muche as the fulnes of g the godheade dwelleth in hym bodily. So that if the disobedience of Adam doth astonishe or make vs afraide, the righteousnes of Jesus Christ should muche more comforte and stablishe vs, and that we shoulde hope for a lyfe obtayned vs by Jesus Christ much better then that whiche we haue loste in Adam, yea so much better as Jesus christ is aboue Adam.

g Colos.2.b

21. Howe the mysterye of our Saluation was fulfylled in Jesus Christ.

WE confesse then that for to fulfyll the couenaunte promised to the auncient a fathers and prophesied by the mouth of the prophetes, b The trewe and onely eternal sonne of God in the tyme ordeyned of the father toke on him the forme of a seruaunt, that is to saye a very humane nature with the infirmitis of the same, synne excepted, beinge conceyued in the wombe d of the blessed virgin Marye by

a Esaye.7.c Luke.1.c

b Rom.1.a Ihon.17.a & 16 d Phil.2.a

c Heb 4.d & 5.a

d Math.1.c Luke.1.a

by the vertue of the holye ghoste without any operation of man.

22. The two natures were vnited and knitte in one person, from the fyrst instaunt of the conception.

2 Math.1.c Luke.1.c

WE confesse ỹ from the first instant of this conception a the person of the sonne was inseparably vnited with the nature of man in suche sorte that there be not two sonnes of God, nor two Iesus Christes, but one onely sonne of God Iesus Christ, very God and very man: yet neuertheles bothe these natures abydyng and remainyng in their seuerall properties. For the diuinitie separated from the humanitie, or the humanitie deuided or pluckte from the diuinitie or the one confused with the other woulde serue vs to no purpose.

23. The virgin Marye is mother of Iesus Christ God and man.

4 Math.1.e Luke.1.d

IEsus Christe verye God and verye a man, that is to saye, hauyng a very trewe

trewe and humaine soule and a verye humaine body formed of the substance of ye virgin Mary doughter of dauid by the vertue of the holye Ghost was by this meanes conceyued and borne of the same virgin Marye, virgin I saye both after and before her deliueraunce: & all this was done for the accomplishment of our reconciliation.

24. The summe of the accomplishement of oure saluation in Iesus Christe.

HE therfore came [a] downe on earth for to drawe vs vp to heauen. [b] He hath borne the payne dewe to oure synnes, clearly to discharge vs euen frō the beginninge of his conception vnto his resurrection. [c] He hath fulfilled perfectly all rightuousnes, for to couer our vnrightousnes, he hath declared [d] to vs all the will of god his father bothe by workes and also by wordes to the ende to shewe vs the trew way of saluation. In fine for the wholle and ful satisfaction for

a Ephe.2.b
b Math.11.d 1.Pet.2.d & 3.c Esaye.53.b
c Rom 5.d Math 3.d
d Iohn.15.c Act.1.a

on for our sinnes whiche he toke vpon him: he was bound e to vnbind vs: condempned, for to delyuer vs: he suffred great and infinite shame, for to deliuer vs from all confusion: he was nayled f on the crosse for to fasten thereon oure synnes, he dyed g and sustayned ȳ curse and malediction whiche was dew to vs for to appease the wrath of god for euer by his only oblationones made: he was buried h to approue & verifye his death and to vainquishe deathe euen to the house thereof, that is to say, euen to the graue wherin he felt no corruption, for to declare that euen in dyinge he had ouercome & vainquished deathe. He was raised againe in i triumphe as a conquerer to the end that al our corruption being dead and buried we shuld be renewed into a new spirituall and euerlasting life, and that therby the first death shuld be no more to vs a punishment dew for sinne, and as it were an entraunce into the second death, but contrariwise a finishing and ende of the death of our corrup-

e Esay.53.a

f Colos.2.e

g Gala.3.b 2.cor.5.d. Heb.10.b &c.

h Act.2.c

i The.6. to the Romanes and thorowout almost in all S. pauls Epistles.

ruption and an entraunce into eternall life. Finally he being raised afterward was conuersaunt here on earth by the space of foꝛtie daies to confirme and apꝛoue his resurrection. He ascended visibly and verily into heauen where he is set on the righte hande of god his father and hath taken possession m of his eternal kingdome foꝛ vs and foꝛ our behoue foꝛ whose sake also he is the onely mediatour n and aduocate o gouerninge hys churche by his holy spirite vntill the nũber of the elected of god his father be accomplished and fullylled.

l Act.3.a

m Ihon.14.a

n 1 timo.2 Hebre.1.a &.9.f

o Math.28 d and manie others.

25. Howe Iesus Christ beinge ascended into heauen is neuertheles here on earth with his flocke.

We vnderstande that gloꝛye hathe bꝛought a immoꝛtalite to the body of Iesus Christe but hathe not taken awaye the nature of his body therfoꝛe concernynge hys humayne d nature, he hathe taken in from vs into heauen, where he shall dwell vntill the tyme

a Luke.24.f Ihon 20.f Act 1.a

b Act.1.a &.3.d

time he shall come to iudge the quycke and the deade, c but concerning hys diuinitye and the workinge of the holye spirite, he is wyth hys cleue and shalbe vntill the ende of the worlde, as Christe hathe sayde, d the poore shall ye haue alwayes wyth you but me shall ye not haue. And also as the Angelles sayde to the Apostles after his ascension, Iesus whiche is lyft vp from you into heauen shall come agayne euen as ye haue sene him ascend into heauē, and as S. Peter sayd to the Iewes that heauen must hold him vntill the restoring of all thinges. Wherupon saint Augustine g said well agreinge wyth the scripture, that we ought to take heede that we doe not so confirme the diuinitye that we denye the verity of the bodye, and not to make this conclusion that those thinges whyche are in god be euerye where, as God is euerye where.

c Matth 28.d Iohn.16 g Ephe.4.b

d. Matth.26.a

c Act.1.b

f Act.3.d

g Epist.57 ad dardanū

26. There can be no other trewe religion then this

In this mistery of oure redemption whiche mans reason can not attain, god is declared to be very god that is to saye perfectlye righteous and perfectly mercifull. First a perfectly righteous in ỹ he hath punished al our sinnes very sharpplye in his persõ who made b himselfe a satisfaction and pledge to wit in Jesus Christ, and moreouer doth not receiue vs nor allowe vs as his childrẽ c excepte we be couered and clothed with the innocencie, holines and perfect righ tousnes of Jesus Christe. On the other part he declareth himselfe to be perfectly mercifull in that he finding in vs nothing but cause and matter of damnation d yet wolde that his sonne shoulde take our nature in whom he found a remedye to appease his iustice, f whom also he doth communicate to vs freely with all his treasoures to ỹ end that we may be partakers of eternall life by his only goodnes and mercy: so that by fayth we laye hold on Jesus Christ as shalbe shewed herafter. But contrariwise all re-

a Rom.3.d 2.Cor.5.d.
b 1.Tim.2.b
c 2.Cor.5.d Rom.5.d Collo.2.c
d Rom.5.b
f Rom.8.f.

g 1. Cor. 2. a Gala. 1. b

ligion g which doth oppose or set against the wrath of god any other thynge then the only innocency rightousnes & satisfaction of Jesus Christ apprehended by faith spoileth god of his perfect rightousnes and mercy and consequently ought to be holden for false and deceitfull as shal be declared in the seuenth poynt.

Of the holy ghost.

The fourth poynte.

The firste article of the person of the holye Ghoste.

a Gene. 1. a b Ihon. 14. b & 16. a c Rom. 8. b Act. 5. a 1. Cor. 12. a & 3 c d Math. 8. d

E beleue in the holye ghoste whyche is the a eeternall and consubstanciall power of the father and the Sonne, in whome he is residente & from whō b he proceedeth being one god c wyth them and neuertheles dystynct in d person.

2. Of the effectes properly considered in the holy Ghost.

THe infinite power and vertue of him is declared in the creation a and preseruation of all creatures from the beginning of the world, and principally shalbe considered by vs in this present treatise according to the effectes whiche he bringeth furth in the children of god, in bringynge wyth hym b his grace to make them feale the efficacie and vertue thereof, and briefe c to bringe them from degre to degre to the ryghte ende and marke whervnto they be predestined before the foundation of the world.

a Gen.1 a Psal.104.d
b Rom.8.b 1.cor.2.c 1.Ihon.4.c
c Ephe.1 a

3. The holye ghoste maketh vs partakers of Iesus Christ by fayth onely

THe holye Ghoste then is the same by whome the father dothe putte and keepe his electe in possession of Iesus Chryst his sonne, and consequently of all the graces whiche be necessary

to their ſaluation. But firſte it behoued that the ſame holy ſpirite make vs capable and meete to receiue the ſame Jeſus Chriſte, the whiche he doth in creating a within vs by hys mere dyuyne goodnes and mercye, that whyche we call Fayth, the onely inſtrument b to take holde of Jeſus Chriſt, when he is offered to vs, and the onlye veſſell to receyue hym.

a Ephe. 1. c Philip. 1. d 2. Theſ. 3. a
b Iohn. 3. b

4. what meanes the holy ghoſt vſeth to create and mayntayne faith in vs.

HE vſeth two ordinarie meanes (neuertheles without communicating his vertue to them, but worckynge by them) for to create in vs thys inſtrument of fayth, and alſo to mayntayne and confirme it more and more. a That is to ſaye, by the preachyng of the worde of God, and his ſacramentes as ſhalbe hereafter ſaide. For fyrſt we wil declare what this precious faith is, and what be the effectes thereof.

c Matth. 28. d Actes. 2. a Roma. 10. c Iames. 1. c 2. Peter. 1. d

5. Howe

5. Howe necessary fayth is, and what fayth is.

WE be such a enemies of our owne saluation by reason of our natu- a Roma 8. 1.Corint.2
rall corruption, that if God did but onely aduertise vs that we shoulde fynde our saluation in Jesus Christ, we wolde make but a mocke of it, as the worlde hath alwayes done, and will doe vntyll the ende of the worlde. Moreouer elf he had not ioyned other thinges to it but onelye tolde vs that the meanes to feele the fruite of this medicine against eternall death, is to beleue in Jesus Christ, this had serued no more then the other. For concerning all this we be but domme, d deafe, e and naturally blinde, f and it had bene as impossible for vs to g beleue of our selues, as it is impossible for a man ẏ is deade to flye. Wherefore it was necessarye that with the same, this oure good father which hath elected vs, should come and redouble his mercye towardes hys enemies, and declaring h to vs that he hath

b Corin.1. Iohn.10. Actes.2. Luke.23.
c Iohn.3.
d Psalm 51 Esay.6. Ieremy.1.
e Prouer.20. Iohn.8. Math. 13.
f Iohn .1.
g Iohn 12.
h Iohn.3.b

hath so loued the worlde that he hath geuen his onelye begotten sonne, vppon thys condycyon, that whosoeuer embrace him by fayth, shall not perysshe. He createth in vs likewyse thys meanes of fayth whiche he requireth of vs. Nowe the faith which we speake of, is not to beleue onelye that God is God, and that the contentes of hys worde be treiwe (for the Deuilles haue thys faythe, and can not but tremble at it) but [k] we call faythe a certayne knoweledge which the holy Ghost by hys onely grace and goodnes, engraueth more and more in the heartes of the elected of god, by ẏ which ethe one of them beinge assertayned in hys heart of his election, doth apply & appropriate to him selfe the promysse of hys saluatyon in Jesus Christ. Faith I say, beleueth not onelye that Jesus Christ is dead and ryssen for synners, but proceedeth to embrace Jesus Christ, in whom onely she trusteth and so assureth her selfe of her saluacyon that she [m] douteth not, and for that cause

i James. 8. d

k 1 cor. 2. c

l Rom. 8 Heb. 1 1. Iohn. 4

m Ephe 3

cause saide Sainct Bernarde n according to all the Scripture as followeth. If thou beleue that thy synnes maye not be put awaye, but by hym whome thou hast offended, and also who is not subiect to synne, thou dost well: but yet ioyne thereto another poynt, that is to saye, that thou beleue also, that by hym thy synnes be forgeuen. And this is the witnesse whiche the holy Ghost bryngeth in our heartes, saying: thy synnes are forgeuen thee.

n First sermõ of the annunciation

6. what is the obiecte of the trewe fayth and of what force it is.

For as muche as Iesus Christ is ỹ marke of our fayth, euen as is declared vnto vs in the holye Scripture and worde of God: There followeth two poyntes whiche are well to be noted, the a one that where there is no worde of god but onely the worde of man, what soeuer it be, there is no fayth but onely a dreame or opinion, which can not but deceyue vs, ỹ b other

a Rom.10.b Mar.16 Rom.1.c 2 Pet.1.d Gala.1.b

b Iohn.17. Rom.8 b 1.Cor.1.d

poynct

poynct is, that fayth embraceth and appropriateth to it selfe Jesus Christe, and al ỹ is in him (for as much as he is geuen vs on that condition that we beleue in hym) from whence one of these two thynges do folowe; that eyther all that which is necessarye to our saluation, is not in Jesus Christ, or yf all be there, that he whiche hath Jesus Christ by fayth hath all. Nowe, to seye that all that is necessarye to our saluation is not in Jesus Christ, is a blasphemie most execrable, for that were to make him no Sauiour but in a part. Where resteth then the other parte, that is to saye, that in haupnge Jesus Christ by faythe, we haue all [d] thynges in hym, according as the Apostle [e] saith that there is no condemnation to those which be in Jesus Christ.

[c] Mate. 1
[d] Roma. 6
[e] Roma 5
Roma. 8

7. Howe this is to be vnderstane, whiche we saye, as Sainct Paule sayth, that we be iustified by onely faythe.

The

The reason is, because that faith is the instrument whiche receyueth Iesus Christ, and by consequent receyueth his righteousnes, that is to saye all perfection. When we say than as Saint Paule saide, a that we be iustified by only fayth, it is not to say that fayth is a vertue whiche maketh vs righteous in our selues before God (for that were to set our selues in the place of Iesus Christ, the whiche onely is our perfite and entier righteousnes) but we vnderstande that we be iustified by fayth, for as much as it embraceth hym whiche iustifieth vs, that is to saye, Iesus Christ, in suche wise that it vniteth and knitteth vs together with him to be partakers of all the goodnes whiche he hath, the whiche being allowed and imputed in vs, is fully sufficient, to make vs perfect and accepted for righteous before God.

a Rom.5.c Gala.2, Phil.3.b 2.Tim.1.c Titus.3.a Hebr.11.b

3. To be assured of our saluation by fayth in Iesus Christ, is nothing lesse then arrogancie or presumption.

By

By this it appeareth that to be assured of oure saluacion by faythe is not any arrogancie a or presumption, but on the contrary parte, it is the onely meanes to take all pryde from our selues, for to giue all glorye to god. For sayth onelye teacheth vs to go out of our owne selues, and to knowe that in vs there is nothyng, but matter of all damnation, and sendeth vs to one onely Iesus Christ, by whose onelye iustice it teacheth and assureth vs that we shall fynde saluation before God. For all that whiche is in Iesus Christ (that is to saye, all righteousnes and perfection) is counted and allowed to vs as properly our owne, so that we embrace hym by faythe. And hereupon Sainct Bernard sayde, b that the witnes of our owne conscience is our glorye, not suche a witnes as the glorious proude Pharisey had, beyng deceyued in his owne thought, and deceyuynge his maister, the whiche witnes is not trewe: but the witnes is trewe whiche the

a Roma. 6. Ephe. 3. Hebre 10. 1. Iohn. 4 Rom. 3. 1 Cor. 4. Titu. 3.

b First sermō of the annunciatiō.

the holy ghost witnesseth to our spirits.

9. Faith fyndeth in Iesus Christe all that is necessarye to saluation.

THis worde ought to be expounded particularly so ẏ it may be knowen whether by faith we doe apprehend sufficient remedye for to assure vs fully of eternall life, according as is sayde the [a] iuste shall liue by faith. We saye then that all that which letteth man to haue acquaintance with god, which is perfitly iuste and good, lieth in three pointes, in the whych we finde as manye remedies ready prepared, not in oure selues but in Iesus Christ onely. So we haue nowe nothinge elles [b] of our owne but Iesus Christ and al that which he hath. Prouided alwaies that we be by fayth vnited and conioyned with hym as partakers of al his goodnes. For the which cause the Churche that is to saye the assemble [c] of the faithefull, is called the spouse of Iesus Christ her husband, for to shew the coniunctiõ and communy-

a Rom. 1 Gala. 3 Abac. 3

b Ihon. 17.

c Rom. 7 2. Cor. 11. Ephe. 5

on which is betwene Jesus Christ and those whiche by fayth be ioyned wͭ him. for in vertue of this coniunction and spirituall mariage by faythe, he taketh al our miseries vpon himselfe, and we doe receyue all his treasoures of hym by his pure goodnes and mercye, as foloweth.

10 Of the remedye Whiche faith findeth in Iesus Chryst onelie against the first assault of the first temptation grounded vpō the multitude of our sinnes and what assuraunce there is in this case either vpon the saynctes or vpon our selues.

LEt vs then see how in Jesus Christ onely we fynde sufficient remedies against all the temptations of Satan and all dismaying of cōscience. First Sathan & our owne cōscience to shewe our vnworthines setteth before vs ẏ nature of god parfitly right wyse as chiefe enemye & reuēger of all iniquitie. Now syth then we fynde that we be couered with an infinite nūbre of iniquities, it foloweth that we can loke for nothinge

but,

but the reward of synne, that is to saye death a eternall. What can man alledge now against this conclusion. Certenly, nothinge, that is anaplable, except it be that: which I shal say hereafter. For first yf he haue recourse vnto gods mercye, forgetting his iustice, he deceiueth him selfe. For this is a thing most sure, that god is in suche wise mercifull that not withstanding his iustice must be entierly and fully confessed as we haue declared here before in the.26.artiele of the.3. point. If then we wil alledge for a cloke to couer our sinnes ỹ merites of saincts, first we doe them great wronge, for as much as Dauid himselfe crieth out and saith: enter a not lord into iudgement wt thy seruaunt, and in an other b place he confesseth ỹ his workes cannot attayne vnto god. And what said Paul of Abraham that holye person and father of the faithfull? If Abraham c saith he had ben iustified by workes, he had wherein to reioyse, but not towarde God: for what saythe the scripture? Abraham beleued

a Roma.5.b and.6.d

Augustine the merites of saincts first reaso.

a Psalm.143 b Psal.16.

c Roma.4.

God, and that was counted to hym for
righteousnes. And what saithe saincte
d Paul of himselfe, truely d sayth he I
2. Cor. 4. 3 knowe not my selfe to be culpable, but
yet am I not therby iustified. Howe can
we then alledge the merites of saynctes
for a satisfactiō for our syns, forasmuch
e as themselues had no refuge but e to ỹ
Phil 3. onely mercy of god, being pacified by Je
* sus Christ.* Moreouer if it had bene so
secōd reasō that the saincte had merited heauen by
their holy life, (the which coulde not be
syth they doe testifie themselues the cō-
trary) had they not receyued already the
payment and reward for theyr merites
and good workes, by what right or tytle
then can we alledge theyr merites any
more?* For to say that they had so many
third reasō merites ỹ there remained ouerplus for
other, is that not asmuch as to falsefye ỹ
which they haue left vs in writing? And
what more? Is it not as much as to say
that they had nothing to do wt the death
of Iesus Christ, because they had in thē
more merites and goodnes then they

need

needed? And moreouer * if thei had merites more then the needed, by what right knowe we that they be oures? Is it because we thynke ẏ we haue bought them? Beholde saincte Peter reproued Simon the Magicien of this false and cursed marchandise: thy money & thou perishe together saithe he, because thou thinckest to bye the gyfte of God with money. Behold now how we thincking to honour the sainctes dishonour theym as muche as we can possyble, but nowe if ẏ workes of sainctes can take no place or profite vs in this point, what can we finde in our selues or in any other man liuing, that can be sufficient? But for to cut of all suche false imaginations, let vs consider the reasons folowyng.

* Fortu reason.

Act.8.d

First woulde we not counte that man without his witte whiche wold persuad himselfe to be quite of his creditour vnder this coloure or pretence to haue dreamed that he had paied his debte or that an other had payed it for hym, euen so doe we towardes god, when we be not

contente wyth the satisfaction of Jesus Christ onelye. For what foundation or ground hath al the will, workes, or merites of sayntes worshippings, but only the fantasie and imaginatiō of man, as though god ought to take al thinges well whiche we inuent or seme well to vs? But contrariwise here what Jesus Christ saith with his owne mouth: they
g honour me in g vaine saith he, kepinge
Matth 7.a
h the commaundementes of men: and in
Esay.29.c an other place he saith when h ye come to appeare before my face who required such thigs of you to tred i my courts? &c

Secondarelye when we saye that we staye vpon the onely mercy of God and yet doe alledge or thinke that we haue satisfyed or payed part or altogether, is
i not this a derogacyon to his mercy?
Rom.4.a Thirdlye not to be satisfyed i with the onelye merites of Jesus Christe, but to goe about to ioygne and annexe other
k with him, is it not as much as to denye
Gala.2.d Jesus Christ to be oure onely sauioure & to make him but a k sauiour in parte?

Fourthe

Fourthly is not this the robbing of god of his perfect iustice [l] and so consequently of his diuin power whē we be so sole hardy to set against his merits ỹ wozkes of man (wherein be so many imperfections, how excellent so euer they [m] be) to pacifye ỹ wrath of god. And yet ỹ pzophete Dauid [n] said enter not lozde into Iudgement wyth thy seruaunt. &c. Let vs learne therefoze to aunswere to the fozesaide argument of Sathan after an other maner, that is in this wise. Thou saiest Sathā that god is ỹ perfectly righteous and reuenger of all iniquitie. I doe confesse, but I will ioygne thereto an other property of Iustice which thou haste lefte out, that is, foz as muche as god is righteous he is content with one payment. Thou wilte saye then that there be infinite iniquities in me which deserue eternall death. I doe graunte, but I adde moze to it which ỹ hast malictously omitted, that is [o] that the iniquities which be in me were moste sufficiently reuenged and punished in Iesus

[l] Rom. 3. d

[m] Luke. 17. c

[n] Psal. 143. a

[o] Rom. 3. d
1. Pet. 2. d

Chriſt which hath borne the iudgement of god in my ſteade, ſo vpon this I make my concluſion contrary to thine, that is to ſaye, for as much as god is righteous and p will not be payde double, and Jeſus Chriſte god q and man hath by one infinite obedyence made ſatiſfaction to r the infinite magyſtye of God, it folowethe that my iniquites, can no more frape nor trouble me, my accountes and dettes beinge aſſuredly raſed and wyped out by the precious bloud of Jeſus Chriſt which was made accurſed v for me, beinge righteous for the x vnrighteous. Vpon thys we maye be ſure that Sathan will ſet before our eyes all our afflictions and troubles and eſpecyally death, y alledging ſ they be as many ſufficient teſtimones againſt vs that god will not forgeue vs our ſinnes, but we muſt replye to that concerning afflictions. Firſt although all kinde of afflictions and alſo death be entered into the worlde thoroughe ſynne, yet god when he punniſheth vs hath not euer reſpecte to our

p Rom.3.d
q 1.Cor.5.d
r Rom.5.d Phil.2.a.
ſ Rom.8.a
t Colo.1.c
v Gala.3.b
x 1.Pet.3.b
y Rom 5 b Ephe.5.b

our synnes as it appeareth in the history of Job, and [z] many other places, but in scorging vs he hath diuers respects tendynge to his glorye and oure profite as shalbe said hereafter in the laste article of the fourthe pointe. Furthermore althoughe god dothe afflicte his electe for their synnes vntyll they feale the verye paynes of death, [aa] yet is he not angrye with theym as a Judge to condempne them? but as a father chastisinge hys chyldren to preserue them frō perishing [bb] or to giue other exemple [cc].

Ihon.9.a
1.Pet.2.d
Iam.1.a
aa
Iob.13.c
bb
2.Cor.6.b
Hep 12 b
2.Sant.7.
cc
2.Sam.12.c

11. The remedye which onelye saythe findeth in iesus Christ onelye agaynste the second assault of the first temptation grounded vpon this, that we be vnfurnished of the rightusnes which god requireth of vs.

THe second assault which sathan may make againste vs because of our vnworthines is, that it is not sufficient to haue liued without synne, or to haue satisfied for our sinnes, but is required furthermore that man should fulfyl ẏ hole

law, that is to saye, that he hath loued god perfectly and his neighbour as him self. Brig [a] forth then this rightuosnes, or ells how wilt ẏ beare the curse of the law and the maiesty of god? Now what can all the righteousnes of men help vs against this assault? For here is spoken of a perfect obediẽce accordig to the law which was neuer founde but in Jesus Christ only. Let vs learne here again to appropriate to vs by faith an other treasure & benefite of Jesus Christe, ẏ is to say his righteousnes. For we [b] know that it is he ẏ hath fulfylled all righteousnes hauing perfectly obeyed god his father and perfectly loued his enemies [c] so ẏ he became accursed [d] for them as s. Paul saith, that is to wete, he did beare the Judgement of ẏ wrath of god [e] for them, to the ende ẏ we being clad with this perfect rightousnes, which is imputed to vs by fayth as though it were properly our own, [f] we may be made acceptable before god as brethren [g] and cooheyers with Jesus Christ. Now for this

a Deut. 17. d
Gala. 3. b
Rom 4. c
b Math. 3. b
Phil. 2. a
Esaye. 53. d
c Roma. 5 b
d Gala. 3. b
e Colos. 1. c
2. Cor 5 d
f Ephe. 1. b
g Ihon. 1. b

point

point Sathan h must perforce haue hys mouth stopped, so that we haue ỹ fayth which maketh proper to vs Jesus christ with all the riches and treasours which he hath to communicate to those which beleue in him. h Rom.8.1

¶. The third assault of the same temptation, grounded vppon the naturall corruption or originall synne which is within vs.

SAthã hath yet remaining one assault in the temptation of our vnworthynes which is this. Althoughe ỹ hast satisfyed for the payne of thy synnes in the person of Jesus Christ, & that thou arte also clothed with his righteousnes, yet art thou corrupted in thy nature, a wherin alwaye remayneth the roote of al synne. Howe darest thou then appeare before the mateslye of god enemy to all vncleanes b and also which seith the bottome of thy hart c? Now cõcerning this poynt we fynde yet one easye remedy in Jesus Christ only vpon whom we must staye. But we be yet so enclosed in thys mortall a Rom.7.c b Iob.4.d Psal.5.a c Psal 44.d .eremi.1.b

d Rom 7.c e Rom 3 d f Gala 5.c g 2 Cor. 4.a Phil. 3.b h 1. Cor. 6.d i Ephe 4 d Collio 2.d k Colo 2.b l Rom. 6 a m Matth. 1 d Luke 2. d n Heb. 2. d Rom 5. c o Gene. 1 d. 2. Cor. 5. p Rom. 8. a

mortall d body that we do not the good whiche we wolde, and yet doe feale the sinne e that remaineth in vs, and the flesshe that striueth against the spirit f by reason whereof we be yet defylled in body and soule concerning e our selues g but for as muche as by faith we be vnited, incorporated, h rooted, i and k grafyd, in l Iesus Christ, by whom our nature hath bene from the first moment of his conception more fullye m restored & sanctified, and made more pure, n then euer it was created in Adam for as much as Adam was made but accordynge to the Image of god, and o Iesus Christ is very god, who hath taken vpon hym our flesshe conceiued by the vertue of the holy ghost, this sanctificatiō of Iesus Christ is imputed to vs as our owne, then cannot the natural corruptiō (which) reflecth partlye yet in vs) come in accompte p for as much as it is couered and clothed with the holynes of Iesus Christe, who is muche more able to sanctifye and clense vs before God, then the naturall

corrupt-

corruption is to defylle and corrupte vs.

13 The remedy againste the seconde temptation, whether we haue faythe or not.

If the second temptacion Sathã shall replye vpon this that Jesus Christ is not deade for all synnes for as muche as all shall not be saued. Then let vs haue recourse to our faith and aũswere him, that trewe it is none but the beleuers doe receyue the fruite of this passion and satisfactiõ of Jesus Christ. But this in steade of dysmayinge vs doth rather establishe vs. For that we do know in our hartes that we haue faith wherby it is alreadye said in the thirde article of this fourth point, it is not inough only to beleue that Jesus Christe came to saue synners but we must particularlye euery man applye and appropriate Jesus Christ to himself in such wise that he do conclude wyth hym selfe I am in Jesus Christ by faith, and therfore I shall not perishe, but am sure of my saluation, so then to be assured that we haue

a Rom 8.c 1 Co. 2.c 1. Iohn. 4.c

b Rom 8.a 1 Cor 2.d 1. Iohn 5.d

ouer-

mortall [d] body that we do not the good whiche we woulde, and yet doe feale the sinne [e] that remaineth in vs, and the fleshe that striueth against the spirit [f] by reason wherof we be yet defylled in body and soule concerning our selues [g] but for as muche as by faith we be vnited, incorporated, [h] rooted, [i] and [k] grafyd, in [l] Jesus Christ, by whom our nature hath bene from the first moment of his conception more fullye [m] restored [‡] sanctified, and made more pure, [n] then euer it was created in Adam forasmuch as Adam was made but accordynge to the Image of god, and [o] Jesus Christ is very god, who hath taken vpon hym our fleshe concetued by the vertue of the holy ghost, this sãctificatiõ of Jesus Christ is imputed to vs as our owne, then cannot the natural corruptiõ (which resteth partlye yet in vs) come in accompte [p] for as much as it is couered and clothed with the holynes of Jesus Christe, who is muche more able to sanctifye and clense vs before God, then the naturall

corrupti-

d Rom 7.c
e Rom 3.d
f Gala 5.c
g 1 Cor. 4.a
Phil.3.b
h 1.Cor.6.d
i Ephe 4.d
Collo 2.d
k Colo 2.b
l Rom.6.a
m Math.1.d
Luke.2.d
n Heb.2.d
Rom 5.c
o Gene. 1.d
2.Cor.15.
p Rom. 8.a

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In the second temptacion Sathã shall replye vpon this that Jesus Christ is not deade for all synnes for as muche as all shall not be saued. Then let vs haue recourse to our faith and aũswere him, that trewe it is none but the beleuers doe receyue the fruite of this passion and satisfactiõ of Jesus Christ. But this in steade of dysmayinge vs doth rather establishe vs. For that we do know in our hartes that we haue faith whereby it is alreadye said in the thirde article of this fourth poinct, it is not inough only to beleue that Jesus Christe came to saue synners but we must particularlye euery man applye and appropriate Jesus Christ to himself in such wise that he do conclude wyth hym selfe I am in Jesus Christ by faith, and therfore I cã not perishe, but am sure of my saluation, so then to be assured that we haue

a Rom 8.c 1 Co. 2.c 1.Ioha. 4.c

b Rom 8.a 1 Cor 2.d 1.Ihon 5.d

ouer-

ouercome Sathan in these thre assaults of the first temptation and also to resiste the second we muste examine our selues whether we haue this faith or not. The meanes is to ascend by the effectes vnto the knowledge of the cause whiche worketh them. Nowe the effectes whiche Jesus Christe worketh in vs when we haue apprehēded him by faith be of two sortes. The first is the testimony which the holye spirite bringeth to our spirites that we be the childrē of god, and which maketh vs crie abba father [c] in a certain assuraunce. Secondly we muste vnderstand when we do ioyne & appropriat to oure selues Jesus Christe by faith it is not by a certain vaine or foliche fantasie & ymagination, but really and [d] in dead although it be spiritually, in suche wyse y as the soule bringeth forth her effectes and workes beinge naturally vnited to the body, so when by faith Jesus Christ is geuen to vs to dwell in vs, hys vertue then bringeth and sheweth forth his force & vertues. The which is vnderstād

in

c Rom. 8. e 1. Cor. 2. c Gala. 4. a

d. Rom. 6. a 1. hon. 1. c & 2 a & 3. b

in the Scripture by this worde regeneration, e because they make vs become newe creatures concerninge the qualities. f And this regeneration hath thre partes. For as the naturall corruption holdeth oure personnes captiue bothe in body and soule, working in vs bothe synne and death: Lykewyse the vertue of Jesus Christe commeth and taketh possession in vs, and bryngeth to vs thre effectes, that is to saye, g mortification of this corruption, which the Scripture calleth the olde man, the buryinge also thereof, and finallye the rysyng and restorynge of the newe man as S. Paule describeth these thynges. The mortification of oure corruption and synne, is the worke of Jesus Christ in vs, wherby he quencheth and subdueth by lytle and lytle this cursed corruption of oure nature, so that it becommeth vnhable to bryng forth her effectes in vs, which be mouynges, prouocations, consentynges, and other actions contrarye to the wyll of God. The burying of the olde

e John.3. a Ephe.4.e

f Rom.7.a

g S. Paule to the Romaines, and almoste thorowout all his epistles 1. Peter. 4. a

h Rom.6.a Col.2.b &.3.a

h olde man is lykewyse the worke of Jesus Christ by whose force this olde man whiche receyued the stroke of death, doth continually by lytle and lytle diminithe and weare awaye. And briefely, as the burying or sepulture of our bodies is a proceedyng after death, so is the sepulture of the olde man a proceedyng after the death thereof; whereunto the afflictions wherewith God

i 2.Corin.4

doth daply visite vs, are a great helpe, with spirituall and godlye exercises, whiche we ought continually to labour in, for to subdue and kyll continuallye

k 2.Cor.5.d

this rebellion k which is called flesshe in the Scripture, that stryueth continually against the spirite. Finally l the fyrste

l Gala.5.c

death to the faithfull is but the finishing of this mortification and buryinge of synne, makyng an ende of the whole battayle m. The resurrection of the

m Philib.3.d

newe man is a worke of the same Jesus Christ, lyuyng and raygnyng in vs, whiche in kyllynge our corrupt nature geueth vs incontinent newe force and strength

strength, makynge it newe concernynge the qualitie thereof, so that our vnderstandyng n and iudgement is lyghtened by the pure grace of the holy ghost, and o gouerned by the power which we haue of Jesus Christ, begynneth to appr̃oue and esteme those thynges, whiche before were counted follye p and abhomination. q And also for the seconde part, the wyll is r cleansed and purified to hate synne, and desyreth righteousnes. Finallye all the powers in man s beginne to flye and eschewe those thinges whiche god forbydeth, and to folowe that which he commaundeth.

n Ephe 1.d
o Rom. 8.c
p 1. Cor. 2.d
q Rom. 8.b
r Rom. 6.g & 8.c
s Rom. 7.d Philip. 2.b

Beholde now both the effectes, whiche if we feele wo͛kyng in vs, the conclusiõ is infallible, that we haue faith, and consequently Jesus Christ in vs vnto eternal life as is afo͛esaid. Wherupõ it appeareth that all faithfull oughte moste chefely to haue a respect to this, and to holo fast this p͛ecious iewel, which is ỹ testimony of the spirite of god which he gyueth to his elect t by continuall inuo- t Rom. 12.c

cation & praier to him, & to make their profyte by continnal exercisinge of good workes according to their vocation and the gyfte of regeneration which they haue receyued. In which sense it is sayd he that is borne of [v] god synneth not, ý is to saye gyueth not ouer hymselfe to synne but resysteth it more and [x] more, the better to assure them selues of their election and vocation: for as much as to knowe certainely this regeneration we must com to ý fruits therof. For (as I said before) man being made free [y] from synne, that is to saye from his naturall corruptiō by the vertue of Iesus Christ dwelling in him, beginneth to doe those thigs which we cal good workes. Wherfore we saye, as the truth is, ý this fayth which we speake of [z] can be no more wt̄out good workes, then the shinning sun wythoute lyght, nor the fyer wythoute heate.

v 1.Ihon. 5. d

x 1.Pet.1.b

y Ihon.8.c Rom.6.6

z 1.Ihon.2.b &.4.b Iam.2.d

14. Those doe slaunder vs falsely whyche saye, that we disalow good workes.

They

THey that doe saye that we disalowe good workes because we saye that we be iustified by Iesus Christ only apprehended by onely fayth, do plainly & falsely slaūder vs. But we confesse that to giue god all the glorye, and confirme our selues to his holye worde, we differ from them in the matter of good workes, in three principall poinctes. For in the reste it is so farre from vs to saye that Christians oughte not to doe good workes, and abstaine from euyll that contrarywise we saye that he lyeth falsely, whiche calleth hymselfe a Christian, and dothe not studye to eschewe the euel, & doe good. But this is it wherin lyeth our difference of this matter.

¶ The firste difference in the matter of good workes, is which be good and whiche be euell.

FIrst in the distinction of good workes and euill workes before god, we doe content oure selues wyth the only will of god, and take that for a moste certayne rule of those thynges whiche

pleaseth or displeaseth him, and so consequently that which is good or euyll, neyther desyre we concernyng this poincte, any better witnesse of the wyll of god, then his holy lawe, [a] to the whiche it is not lawfull to adde, or diminishe [b] any thing. Wherfore we holde not these for good workes, which be not stated but vpon the fantasies of men, what soeuer they be, and we saye [c] moreouer that it sufficeth not, onely to haue the worde of god expressly, to commaund to do, or not to do, thinges, but we must also in doing the works haue a respecte to gods wyll, and being assured therby, to go forward in good workes: for otherwise nothyng can be acceptable to god. [d] For as saint Paule saith, ỹ which is done wout faith that is to say, all ỹ is done [e] in doubte of conscience, whether it please god or not, and so consequently whether god commaunded it or not, is but synne.

a Psal.119 Leui.18 Deut.30
b Deut.4.a
c Esay.1.c Math.15.a Collo.2.d
d 1.Cor.8.c
e Rom.14

16. which be the most excellent workes and the qualities of trew praier according to the Worde of god, and the auctorite of the ancient doctours of the church.

Pro-

PRoceding as we haue saide before ẏ as the lawe which we call the tenne commaundementes is deuided in two tables, ẏ one comprehending those thinges whiche we owe to god, and the other that we owe to our neighbours: so likewise there are twoo sortes of good workes, the one concerning the seruice and loue of god, the other to our neyghbours. The first doth excell the seconde, euen as muche as god dothe excell anye creature. But among all ẏ fruytes that faith bringeth forthe vniuersallye in all Christians, we thinke ẏ the inuocation of ẏ name of god by Jesus Christ is the chiefe, which we cal praier and is to God most acceptable. Whether it be that we desyre any thyng of hym, or that we render thãks to hym. But we desyre in our prayer these which foloweth.

This is approued thorowe the whole scripture.

Firste ẏ our praiers procede from such a spirite ẏ trusteth assuredly to be harde as far forth as shalbe expediente for vs. For as saith s. James [a] we must aske wͤ assurauce without doubting, for he that

a Iam.1.a Rom.10.c Math.21.d Heb.4.d. Marke.11.c Heb.10.d

doubteth is like to the some of the sea, tossed and throwen of euery wynde. Let not suche a man thinke to receyue anye thing of the lord. Thus farre S. Jemes. Then foloweth the second poynte, that is to saye ỹ all prayer which is not ruled according to the word of god, is nothing worthe. considering ỹ those prayers that be made without faith are but sinne, & where there is no word of god, there can be no faith, but onely a foolishe & vayne oppinion, as we haue said here before in the vi. article. That prayer then which is made in an vnknowē language to hym that prayeth, is a verye mocking of god, also they that desyre thinges ỹ be not agreable to gods word, do blaspheme his maiestye.

b Rom. 14

c Rom. 10. c

d 1. Cor. 14. b

e Rom. 8. Math 20.

And consequentlye it folowethe that the prayers whyche be made to anye other entercessour and aduocate, then to the onelye Mediatour betwene God and man, whiche is Jesus Chryste bothe extreme dyshonour to God, and

to

to all hys Saynctes for there is not
written in all the holye Scripture any
one worde of suche manner of doings
but contrariwise expressely commaun-
ded to desyre all in the onelye name f
of Jesus Chryste oure onely perpetu- f Ihon.14 &.15.c
all aduocate. g Moreouer yf we haue g Tim.2.b
need to seeke an intercessour which
loueth vs (as we haue in deed) who shall 1 Ihon.2.c
we fynde that loueth vs so well as he Hebr.7.d
that gaue hys lyfe for vs, yea euen h
then when we were hys enemyes? h Ihon.15.b
And if it be needefull to haue one that Rom.5.b
hath credite and power (as we haue in
deed) then who hathe suche power as i
he that sytteth, and regneth on the Math 28.d
ryghte hande of God? And who shal- Hebre.1.b
be sonner harde of God the father then
hys owne dearelye beloued sonne, in
whome he moste delyteth, and wyth- k
out whome nothynge is k acceptable? Math.3.d
It appeareth then that onelye diffi- Ephe.1.b
dence and mystrusse, hathe broughte
in this custome, not to honour but to
dishonour the saincts, in doinge that

whiche they neuer dyd, nor willed other to doe. And if they doe alledge oure vnworthynes, I aunswere, that for as much as our requestes be not grounded of any worthines that is in vs, but onelye vppon the excellencye, and dignitie of Jesus Christe, onelye the whyche is promysed and communicated to vs by fayth, with all his benefytes, so this obiection is to no purpose. For as we can neuer sufficientlye humble and esteme our selues vnworthy in our owne sight, so on the contrarye, before we pray (except we wyll praye in vayne) let vs be assured that for as much as we be reconciled to god by his sonne, which is our onlye sufficient intercessour and aduocate we can not fayle but to obtayne those thinges whiche we desyre by hym, so that it be expediente for vs: and withoute this confidence it is impossyble to be harde. Touchynge thys matter Sainct Chrysostome sayth (speakynge of the womā of Cananee) tel me woman

Homilia 12 de Cananaide.

how

Howe dareſt thou be ſo bolde to approche vnto hym, for as much as thou arte a ſynnefull woman, and full of iniquitie? I knowe ſayeth ſhe what I doe. Beholde the prudencie and wiſdome of thys woman, ſhe prayeth not to ſaynct Iames, ſhe maketh no requeſt to ſaynct Iohn, ſhe commeth not to ſaynct Peter, neyther reſpecteth the companye of the Apoſtles, nor ſearcheth out anye one amongeſt them, but in ſtead of all theſe, ſhe taketh Repentaunce for her guyde and companion, and ſo goeth to the ſauer aine and onelye fonntayne.

Item he hathe lykewyſe written that followeth in the ſame terte.

m When thou wylte make ſute to a man, thou askeſt what he doeth? And they wyll anſwere thee, he ſleepeth or he hathe no leaſure, or paraduenture the ſeruaunt will not anſwere thee. But vnto God there needeth no ſuch things, for in what place ſo euer thou arte, or that thou calleſt vppon hym, he heareth thee, there nedeth no gentle man vſher

m S. Chriſoſt. in the ſame place.

or Mediatour, neyther Grome of the chamber, but saye haue pitie vpon me my God.

Item, the same saincte Chrisostome in another place, sayeth: there needeth no Patrones before God, nor circumstaunces to flatter other to come vnto him. But for as much as thou art alone and hast no Patrone or Aduocate, and thou prayest to God alone by thy selfe, thou shalt surely obteyne thy request.

n S. Chrisost. in the homely of the profyt vpō the ghospell.

Item, Saint Ambrose reprouynge the similitude, whiche the Papistes commonlye doe vse. They are accustomed (sayeth he) to alledge a poore excuse, saying that they ought to goe to God by these meanes. As by the meanes of an Earle they haue accesse to a Kyng. But what man is so folyshe and recheleste of his life, whiche wyll geue to an earle that honour which he oweth to a Kynge.

o S. Ambrose vpon the Epistle to the Rom.

Item in the same place, they go to the Kyng (sayeth he) by the meanes of hys officers, because the Kyng is a man not knowing

knowyng to whome he oughte to geue the charge of the common weale. But to please god, whyche is not ignorannt in anye thynge, and knoweth what eche one meryteth and deserueth, we haue no neede of Aduocates to ayde vs wyth theyr suffrages or prayers, but we haue need of a holy thought and meditation. Folowyng then the rule of holy Scripture, and the authoritie of the good auncient fathers, we doe esteeme and allowe treiwe prayers to be the mosse agreable thinges that Christians maye offer to God, amonge those commaundementes of the fyrste table, wherein there is conteyned an expresse confession, as well of the power as of the goodnes of God, wyth the feare and reuerence dewe to him onely.

¶ Of workes of Charitie.

In the seconde place we esteeme the workes of charitie towarde oure neighbours accordynge to the commaundement of the seconde table, whyche doe procede of the treiwe loue of God, we beyng

bsynge reconciled to hym in Jesus Christ, for whose sake we loue our neyghbours although they hate vs. For otherwyse all that we doe is nothynge worthe, what shewe or apparaunce so euer it hathe in our lyfe, as Jesus Christ declareth to vs by the example of the Pharyseys.

2 Mat.6. thorowout the chapter.

¶ Of workes indifferent.

There is an other kynde of workes, whiche properly of them selues be neyther good nor euyll, but onelye hauynge respect to that ende as they maye serue to dispose vs, or entertayne vs, in those workes whiche be good. These workes be fastynge, sobrietie, wyth other mortifications of our flesh, to the whiche we maye ioyne a virginitie, in those which haue receyued the gifte of chastitie.

2 1.cor.7.chapter whole

And for a generall rule, suche exercises be so ordered as procedyng from a harte fearyng God, and louynge hys neyghbour, and that they be so exercised, that we maye be more prompte and readye to serue God, and our neyghbours, ac-

cordynge

cordynge to oure estate and vocation, b and so they be worthye to be highlye esteemed. And doutlesse euery Christian ought to flye and eschewe such thynges as shall hynder them to serue God well and theyr neighbours. But the common errour of those, whiche doth staye vpon externall thinges can not please God, as to put a certeyne holynes in suche workes. For sainct Paule sayeth playnlye, that the kyngdome of God lyeth not in eatyng or c drynkyng, & that these be small thynges in respect of the pietie towardes God, and loue towards our d neyghbours.

b 1. Cor. 7. d

c Rom. 14. c 1. Cor. 8. c 1. Tim. 4. c

17. The second difference in the matter of good workes. is to knowe from whence they procede.

The seconde difference in this matter of workes is concernynge the very roote or sprynge from whence they do procede. For we denye not simplye that fayth and good workes procede from oure intelligence and wyll, beyng fyrst prevented, chaunged, ayded and

and accompanyed by the grace of God. But before all thys we affirme and say that in searchinge the roote or fyrste springe of that lytle goodnes whiche is in vs, vtterlye there is no begynnynge at all of any naturall disposition in vs, to receyue the grace to the ende that suche disposition shoulde be assisted by the seconde grace. But cleane contrarye there is naturally in vs nothyng but darkenes a and enemitie againste god, b wherefore it was needful ẏ God should of his onelye mercy, fyrst of all drawe vs, c that is to saye, to make vs altogether newe creatures d conseruynge the qualities, lyghtnynge those whiche be not onely partlye blynded, but vtterlye darkenes it selfe, geuynge vs heartes to vuderstande, e chaungyng our stonye heartes into fleshye heartes, f creatynge in vs pure heartes, g that is to say, makynge newe altogether that is wythin vs, of a wycked wyll, a good and godlye wyll: briefelye, workynge in vs to wyll and also to doe. h So that the Apostles

a Esay.6.a Luke.1.g Actes 2 b 2.Cor 4 Ephe.5 b
b Rom 5.b Ephe.2.a
c Ihon.6.c
d Ihon.3 1.Peter.1. 2.Corin.5 Ephe.4. Col 3
e Deut.30 Ierimi.24
f Ezech.11
g Psalm.51 Ezech.16. Ephe.1
h Phil.2.p

wordes

wordes be verified, that we can not onely thinke of our selues anye thynge that is good, i and that the children of god haue nothinge, but that whiche they receiued by grace k. So then for asmuch as grace muste make vs good trees before we can beare good fruite, it followeth that there is no meetyng together of grace and freewill: for the spirite of god by hys pure grace hath made vs free from synne, m in vnitying vs by fayth to Iesus christ, from whom we get a newe life, to bringe forth fruite to god, n and likewyse when our wyl being made free and worketh thorowe grace there is no merites, but onely free reward geuen, not being dewe o. For on the contrary, the best workes that we can do deserue eternall paine, were it not for the grace of god, for the beste workes of them selues doe but pollute the grace, whiche god hath put in them p.

i 1. Cor. 3. b
k 1. Coryn. 4
l Ieke aboue in the 14 article the 3. poynct.
m Ihon. 8. e
Rom. 6. d
n Rom. 7
o 1. Cor. 4. b
Roma. 4. a
P c
Roma. 4. a
1. cor. 4
Philip 3. b
Psalm. 42. a

18. The third difference of the matter of good worke, is to knowe wherto they be good.

The

THe thirde difference is yet greater, that is to say thouchynge the worthines of good workes, for our part to speake in fewe wordes, that for to vnderstande by what right or tytle we be assured of eternall lyfe, onelye Jesus Christe contenteth a vs, being giuen to vs, and applyed to vs by fayth onely, by the onely grace and mercy of God, as we haue sayde before more at large. And therefore we detest and abhorre this worde merites or to merite, and confesse with heart and mouth, that concernynge the beste workes whiche we can doe, we count our selues vnprofitable seruauntes, b and that eternall lyfe is altogether of the pure and fre mercye and gyft of God: c. Wherefore I make this argument more then hath bene sayde before in the tenth article. Good workes commeth from Jesus Christe dwellynge in vs, by whose power and vertue we do them by grace, as the corrupt nature of Adam, in the which we were borne, bryngeth forth in vs sinne.

a Rom 3.c

b Luke.17.c Pfal 16

c Roma.9.d

For

For we must possesse Jesus christ which is ỳ good tree, before we can bring forth good fruite in him. For the cause ought to go before the effecte d. And as S. Paul declareth that whatsoeuer is done with out faith e is sinne, it foloweth then consequentlye that faith goeth before good workes. For by it only we embrace Jesus Christ. Nowe he whiche hath trewe faithe, is immediatly Justifyed, beinge fully quieted and pacified in his conscience. f How then can good workes iustifye vs, and so consequently saue vs. For we must of necessitie be Justified and so consequently haue Just tytle to saluation, before we can doe anye one good worke. In this lieth all oure consolation, that we haue oure onelye refuge to the speciall grace and mercye whiche is presented to vs, in Jesus Christ onely, whiche is not our sauiour and redemer in part but all altogether.

d Rom.6.a
e Rom.4.d
f Rom.5.a

19. To what ende good workes doe serue vs before god and before men.

By this it appeareth plainlye howe wrõgfully they charge vs as though we did disalowe good workes: where as on ẏ contrary we do with all our powers endeuour our selues as muche as is possible for vs to declare whiche be the very trew good workes, and from what spring or fountaine they procede, ẏ the simple people be not deceiued ignorantlye. Notwythstandynge we doe not groũd our selues in any respect vpõ our workes neither in part nor in all [a] when we come to declare by what title eternal life is giuen vs, but content our selues with Jesus Christe onelye. And also we acknowledge oure regeneration wyth the fruites procedynge to oure syngular comfort as foloweth.

a Philip.3.b Rom 6,d 1.Cor.4.a

Fyrst good workes serue to profyte oure neyghboures and also prouoke the very infydeles to geue glory [b] to God.

b Marke 3.b 1.Pet.2.c

Secondelye they assure as more & more of oure saluation not as causes thereof, but as testimonyes and effectes of the cause, to weete of our fayth as

as we haue declared in the thirteenth article. Beholde also whye it is sayde that God rendrethe to euerye man accordynge to hys workes, c and also that Abraham was Iustifyed by hys workes, d not that oure workes be causes of oure saluation in no e wyse (for that were a feeble foundatyon and vncertaynte) neyther doe oure workes make vs ryghteous before God, f but because oure good workes be Testimonies and effectes of oure fayethe the whyche apprehendeth Iesus Christ our trewe and onelye ryghteousnes as hath beene sayde heretofore.

c Matth. 16. p Rom. 2. a
d Iames. 2. d
e 1. Cor. 4. a Philip. 3. b
f Rom. 3. e Gala. 2. d

Thyrdlye we knowe that water is of the nature of hys fyrste spryngе. So lykewyse, for that oure regeneratyon is neuer accomplyshed nor fullye perfecte heare on earthe, but there is continuall battayle betwene the flesshe and the spyryte, g and there remayneth I saye greate and grosse darcknes in oure vnderstandynge, h and lykewyse greate rebellions in i oure

g Gala. 5. c
h 1. Cor. 13
i Rom. 7. c

fleeshe. It foloweth then that the beste workes whyche maye proceede from the perfectyste man in the worlde, yf they were straytlye examyned they shoulde be founde nonne otherwyse but defylynge the graces of God, lyke as we see a cleare runnynge water whyche is of it selfe pure, is defyled and polluted by runnynge throughe somme vyle or fylthye place. Wherefore Dauid sayde that no lyuynge creature is founde Juste before God by hys k workes. Also Sayncte Paull cryed oute and sayde l I doe not the good whyche I woulde doe, and the euyll that I woulde not doe, that doe I. O miserable man that I am who shall delyuer me from thys bodye of deathe? Beholde howe the Sainctes of God teache vs to speake of oure beste workes, in steade to vse thys worde merytynge and of merites. Notwithstandynge we confesse the goodnes of oure God to be so greate that in consyderynge hys chyldren, not in themselues

k Psal 143.a
l Rom.7.d

selues but in Jesus Christe hys welbe-
loued sonne wyth whom they be vny-
ted and Joygned by faythe, and also
regardynge the fruytes of hys graces
not as they be polluted by our infirmi-
ties and weaknes, but because they be
as it were proceded or issued from hym,
he doth accepte them and allowe them,
yea euen so farre as to recompense
them [m] as well in thys lyfe by manye
blessynges bothe temporall and spyri-
tuall [n] (as is declared in the simply-
tude of the talentes) as also in hys ce-
lestyall kyngedome accordynge to hys
good pleasure, not because yt is dewe
to oure workes, [o] as thoughe we deser-
ued them, but by hys pure grace and
mercye onelye, accordynge as god sayde
in hys lawe, [p] not that he wyll paye
theyr merytes as dewe to those whi-
che loue hym and keepe hys commaun-
dementes, but that he wyll shew mer-
cye to them.

m Gene.15.a Math.5.b &.10.d 2.Jhon.c

n Mathe.19.d 1.Tim.4.c Math.25.b

o Rom.4.a

p Exod.20.b

Fourthlye good workes be certayne
testimonies of oure faithe and also doe

assure vs of oure eternal electiō, for faith is necessarilye ioyned to election. Nowe that thys is so muche more necessary as the worlde maketh lesse accounte of it, supposinge that the doctrine of electyon were a certayne curyous and incomprehensyble thynge whyche is contrarye. Faythe is no other thynge but an assuraunce whyche we haue that the promyses of eternall lyfe appartaynethe vnto vs, because we were predestyned and elected thereunto. Wherefore all that is spoken of faythe and of the fruytes of faythe is spoken in vayne, and vnprofytable, excepte we Joyne thys poynte of electyon as the chefye staye and foundatyon of al that is aforesayde.

Nowe when Sathan puttethe vs in doubte of oure election, we maye not search firste the resolution in the eternall counsell of god whose maiesty we cānot comprehende, but on the contrarye we muste begine at the sanctification which we feele in our selues to ascend vp more

hyer

hier forasmuch as our sanctificatiõ from whence proceedeth good workes, is a certaine effect of the faith q or rather of Jesus Christ dwelling in vs by faith. And whosoeuer is vnited to Jesus Christe is necessarilye called and elected of god to saluation in such wise as he shall neuer be reiected r nor forsaken. So it appeareth that the sanctification w̃ the fruites therof be as the first step or degre wherby we begin to ascend vp to the first and trew cause of our saluation, to wete of our fre eternal election. For whosoeuer saith that he beleueth (and notwithstanding gouerneth not his life by the spirit of god, declareth well that he is a lyer s deceyueth himself. For this cause sainct Peter admonished vs to make our t vocation s election sure by good workes. Not that they be the cause of ỹ foundation of our vocatiõ and election (For S. paul declareth plainly v ỹ cõtrary). But forasmuch as good workes bringe a certaine testimony to our x conscience that Jesus Christ dwelleth in vs, and consequent-

q 9 Rom.8.b
r Ibon.9.d
Rom.8.c & 8.c
s
1.Ibon.3.a
t
2.Pet.1.b
v
1.Cor.4.a
Rom.4.c
x
1.Pet.3.d

quently we cannot perishe, being elected to y saluation.

y Ihon.6.d

20. Remedyes against the laste and moste daungerous tempration, whiche is, Whether we be saued or not.

HEre resteth yet ỹ last and moste daungerous temptations of all. Somtime it happeneth that Iesus Christ deferreth to call some of his elected vntill ỹ last houre of their lyfe, so ỹ it semeth ỹ they be not very well furnished wt these vertues whereof we haue spoken, neither did euer feele them, for that ỹ cause was not as yet worckyng in them, and the cause must goe before the effect. And also somtimes the perfectest and most holyest personnes fall into this extremitye, sorowing and lamentynge for that they feele not these good moc̃yons, but semeth that it is vtterlye quenched in them: and then sathan bringeth in these doubtes, that where as before they thought they had faith but was not but a shadow or vain appearãce of faith

2 Math.10.b Luke.23.f

Dr elles that whereas they beleued before, nowe by theyr owne faulte the gift is taken from them. Nowe we muste take heede to resist thys temptatyon as most daungerous of all.

Concerning those whiche feele theyr vocatiõ to be long ere it come to thẽ, yet their assuraunce is neuertheleſſe grẽded and established vppon some of these articles and effects aforesaid. And as for their interior testimonie of cõscience, oftentymes it worketh more lyuelye then in some of those which are called muche sooner, as the experience is well declared in the poore theefe that was hanged by Christ. And concernynge the workes of regeneration, it is to be vnderstande that the greatest and most excellent workes whiche the holye ghoſt worketh in vs, is the hate of synne, the loue of god, the assuraunce of oure saluation in Iesus Christe, and the inuocation of hys name. Wherefore, he that feeleth these motions in hym selfe, although it bee not vntyll the houre of death, hathe a Note well.

certayne testimonie of his true faythe, and consequentlye of his election and saluation. And for those which feele those good motions quenched in them, sorowinge and lamentynge, as it happeneth sometymes to ỹ holyest and most parfectest personnes: Let them consyder these poynctes folowynge to ouercome suche temptacions.

Fyrst, for as muche as the two operations and effectes aforesayde, be as the two ankers to holde vs faste, and whan one fayleth, to stycke the more surer to the other, vntill we haue gotten strength on bothe sydes agayne.

As when Dauid and Saint Peter fell so beastly, yet there is no dout, but they lamented and sorowed, vntyll they felte the workynge of theyr regeneration and sanctification. But beynge in theyr temptation they stayed them selues vppon the Anker of the testimonye whiche the spirite of God broughte into their conseyence, whyche caused them not to doute (not withstandynge theyr fall)

fall) but that they were the children of God, and that their faulte was forgeuen them.

Secondly, although both these operations and effectes, bee verye feeble and weake, yet there is no cause to be discouraged. For it is not required of vs for to beleue b fullye and perfectlye, but to beleue onelye, in suche wyse as if one lytle sparke of fayth, and so folowyng one lytle motion of the workynge of it, (so that it be true and vnfaynedly, that is to saye commynge from the true roote of faythe) be sufficient to assure vs of oure saluation. The reason is, for that our saluation is not onely stayed vpon oure fayth (although without fayth none can be saued) but vpon hym whome we apprehende by fayth, that is to saye Iesus Christ. And fayth is of suche vertue that accordinge to the promesse of God, one lytle sparke thereof, how lytle so euer it be, doth apprehende Iesus Christ fullye and perfectlye.

b Mar.71.

Yet notwithstanding the greater our fayth

faythe is, the greater power it hathe to ioyne vs nearer and nearer, and to graſe vs deeper in Jeſus Chriſte. And we oughte to be diſpleaſed and to lamente, when in ſteede of goynge forwarde we recuple and ſlyde backwarde, and yet the Deuyll hath not wonne his proceſſe Althoughe we ſlyde backe, ſo that oure ſlydynge bringe vs to ſteppe vp agayne and go the better forwarde.

Thyrdly when we be ſo lamentynge and troubled for the feelynge of oure negligence and ſynnes, let vs ſeeke to the lyke examples of the ſaincles whiche were as deepe in as we, or rather deeper, yet neuertheleſſe they ceaſed not to pray, with aſſuraunce to be hard becauſe they were the chyldren of God, howe greate and beaſtlye ſynnes ſo euer they had committed. Set before vs then their examples not to continue in ſynne, for they contynued not therein when they were waked of the Lorde, but let vs folowe theyr repentaunce and aſſuraunce whiche they had of theyr ſaluation.

tion. And conclude that Sathan is a lyer when he would make vs beleue that our fayth was neuer good, although for a tyme the worckynge and effectes there of were hyden, whiche is as muche as to saye there is no fyer because there is no flame. Or that the trees be dead in Wynter because there is no greene leaues nor fruict, or appearaunce of life.

Fourthlye, let vs haue recourse vnto the surer and perfecter remedye, which is the certaintie of our election establyshed vppon the immutable purpose of god. And to haue the certayne testimonie of this infallible and vnmouable election, although the mocions and worckynges of fayth, seeme to be quenched and perished in vs, call to remembraunce the dayes paste of the example of Dauid, and we shall fynde moste certaine testimonies of the fauour of God towardes vs, so that we shall not need to doute. Also we may fynde that sometymes we had the worckynge of fayth and so of oure election and sal-

nation

nation whiche were so manifest in vs, that the Deuyll hymselfe can not denye but then we were in the fauour of god, and had true fayth. For without fayth no man can please God. But if Sathan replye to that, that then we had faithe, but nowe we haue lost it, and that God hath taken his grace cleane from vs. Let vs answere boldelye that this is as false a doctrine as the Authour thereof is a lyar. For those two poynctes be infallible, fyrst God neuer chaungeth his purpose and aduise. The other is, that which he hath once purposed must come to passe, what soeuer lettes and stoppes do come. Also ioyne the thyrde reason to thys, which is that fayth is a particular gifte and belongeth only to the elect as I wyl proue. For he that beleueth is
Ihon.6.c vnited and knitte to Jesus Christ. And therfore can neuer dye.

These foundations beynge layed, I affirme that whosoeuer hath a certayne testimonye of hys fayth ones in all hys lyfe, maye be assured that it is there fyxt

and

and shalbe vntill the ende, although for a tyme they feele it not, nor perceyue it. For doth it folowe that a lytle chylde hath no reasonable soule in him, because he hath not the vse of it? Or that a dronken man hath not a reasonable soule, because that for a tyme he hath lost ỹ vse & feling thereof? Peter denyed his maister with an oth. Was his fayth therfore voyde and nought, or did the Lord geue him a newe fayth? No, but on the contrarye, accordynge to the prayer that Chryst made for him, his faith neuer failed him altogether. And as the vitall and lyuelye spirite and strength is not cleane out of him that for a tyme seemeth to be rather dead then a lyue, not onely by the iudgement of Philitions, but also by his owne feelynge. Wherefore let vs keepe stedfaste this precious testimonie of our fayth, and kepe these infallible argumentes against Sathan in this harde battayle, assurynge our selues, that if euer fayth were in vs, it is there styll and shalbe. Wherfore, we

concludes

conclude, that we be the children and elected of God, & we shall neuer perishe, but be heard and receyued of hym to our amendement, thus callynge vppon him which neuer chaungeth nor altereth his purpose, neyther wyl condemne hym to daye, that he was determined to saue yesterdaye. Let vs knowe then that our saluation dependeth vppon the eternall prouidence and wyll of hym that hath geuen vs to his sonne, who sayd plainlye that he woulde not lose one of those which his father had geuen hym, nor they shoulde neuer be reiected. For it is most necessary that our saluation shuld remaine in surer handes than our own. But there maye be alledged certayne reasons contrarye to thys doctrine, but they be easly refuted, as is amply declared from poynt to poynt, in sundry bookes set forth in our tyme of this matter.

Note.

Iohn. 6.

21. Of two instruments, wherewith the holy ghost is serued to create fayth in the heartes of his electe, to witte, the word of god, and the sacramentes.

It

It hath been declared in the article going before, howe it is the holy ghost whiche createth in vs the instrument of the trew faith, and which be the effectes and operations therof in vs, ỳ is to say, to apprehend & take holde of Jesus Christ, in whom onely we find al that is required and necessary to Justifie & saue vs. Secondly we muste vnderstand with what instrumentes ỳ holy ghost is serued to create fayth in vs, & furthermore by what maner or howe. As we haue declared before that he is serued with two instrumentes whereof we shall speake distinctly.

22. What it is that we cal the word of god, and of the two parts, that is to say the lawe and the ghospell

We call the word of god the canonicall bokes of the old and new testament & no other thynge what so euer it be. And we deuide this worde into two kyndes or parts, of the which one is called the law, and the other the gospel. For all ỳ rest depend on the one or other

of these tow partes. We call law when it is distynct from the Ghospel, a certayne doctrine whose seede is naturally wrytten in our hartes, the whiche neuertheles for a more expresse declaration, was wrytten of god, and comprehended briefly in .x. commaundementes, by the which he declareth to vs the obedience and perfyte ryghtcousnes, whyche we owe to his maiestye and to oure neyghboures. Under a chaungeable condicion, a that is to saye, eyther of life eternall (so that we haue perfytelye fulfylled the whole lawe without breaking any one poynt) or elles deathe eternall for lacke of the entier fulfylling and accomplishyng the contentes of euery parcell of the commaundementes. We call the ghospell or euangely (that is to saye good newes) a certayne doctrine reuelyd from heauen, and b altogether surmoũting the natural sense of mã: by ỹ which word god c declareth to vs, that he will saue vs frely by his onely sonne, so ỹ we embrace and accept him by fayth, as our onely

a Deut 27 Iam. 2

b Math. 19 Ihon. 1. c

c Rom. 3

only wisdome righteousnes sanctificatiō, & redemption, d by the which also I say he testifieth to vs these things, yea in such wise ỹ incontinent he renewethe vs thorow ỹ same word to embrase the goodnes, which there is offred to vs. d 1.Cor.1.d e 1.Cor.2.

23. What difference there is betwen the lawe and the ghospell.

THese thinges be greatly to be noted for it may fully be sayde ỹ the ignorance of this distinction betwene ỹ law and the gospell is one of the principall causes & rootes of all ỹ abuse, which hath corrupted and yet doth corrupt the whole Christiantie, because the moste parte of men blinded by the iust iudgement of god haue neuer well considered, into what malediction & curse the lawe hath brought vs, neither for what purpose it was ordained of god. And cōcerning the ghospell they haue almoste estemed it to be no other thinge, but an other lawe more perfyte then the olde, frō whence immediatly did spring this distinction betwene precept & coun-

fell vñ ỳ whole ruine of al ỳ benefites of Jesus christ. But we must cõsider these thinges, more nerer. It is easy to gather of that whiche hath bene sayde in ỳ former article, what is common bothe to the lawe and the ghospel, and what eche hath properly belonging to it self. They haue thys in common: bothe be of one onelye verye god who remaineth continually lyke vnto hymselfe, so that we may not thynke that the one abolisheth the other, concernynge the substaunce, but contrarye, the one establysheth the substaunce of the other. As we shall say hereafter. b They bothe dothe purpose and sette forthe to vs one god onely and one righteousnes in substaunce, c wher in consysteth the perfyte loue of God, and oure neyghboure. But beholde where the dyfference lyeth. The lawe is naturallye in man, in whose hart god prynted & engraued it from the creatiõ. d For those preceptes which god did declare a longe tyme after in the twoo tables of hys lawe, was not to make a newe

a Heb.1.a
b Rom 10.a
c Rom.3.d
d Rom.2.e

newe lawe, but onelye to quycken and reuiue the lawe naturall, which by litle and litle was quenched and blotted out in the harts of men thorow the corrupti on of sinne. c But the gospel is a doctrine supernatural, ẏ which our nature could neuer attayne neither coulde allowe wt̄ out the special grace & gyft of god: who reueled it vnto Adam sone after his fal, as Moises reciteth g and after to the patriarches and prophetes, from generation to generation as semed good to hym, h vntill such time as he set Iesus Christ his sonne personally, which declared & fulfylled all that is contained in the gospel: and also declareth it vnto this day & wil declare it vntil the ende of the world by the preaching of the same word instituted in his churche. l Furthermore the lawe declareth to vs the maiesty and iustice of god seuerely and straightlye: m the gospell declareth to vs ẏ same iustice, but so as it is appeased and satisfyed thorowe mercye, n as it is declared in the third point. 26. article.

c Ro. m 7. e
f 1. Cor. 1.
g Gene. 3. e
h Rom 1. a Luke. 1.
i Ihon. 15.
l Ihon 17. Math 28. 2 Coll 5. d
m Hebr 12.
n Hebr. 12.

sell wt ye whole ruine of al ye benefites of Jesus christ. But we must cōsider these things, more nerer. It is easy to gather of that whiche hath bene sayde in ye former article, what is common bothe to the lawe and the ghospel, and what eche hath properly belonging to it self. They haue thys in common: bothe be of one onelye verye god who remaineth continually lyke vnto hymselfe, so that we may not thynke that the one abolisheth the other, concernynge the substaunce, but contrarye, the one establysheth the substaunce of the other. As we shall say hereafter. [b] They bothe dothe purpose and sette forthe to vs one god onely and one righteousnes in substaunce, [c] wher in consysteth the perfyte loue of God, and oure neyghboure. But beholde where the dyfference lyeth. The lawe is naturallye in man, in whose hart god prynted & engraued it from the creatiō. [d] For those preceptes which god did declare a longe tyme after in the twoo tables of hys lawe, was not to make a newe

a Heb. 1. a

b Rom 10. a

c Rom. 3. d

d Rom. 2. e

newe lawe, but onelye to quycken and reuiue the lawe naturall, which by litle and litle was quenched and blotted out in the harts of men thorow the corrupti on of sinne. [c] But the gospel is a doctrine supernatural, ỹ which our nature could neuer attayne neither coulde allowe wt out the special grace & gyft of god: who reueled it vnto Adam sone after his fal, as Moises reciteth [g] and after to the patriarches and prophetes, from generation to generation as semed good to hym, [h] vntill such time as he set Iesus Christ his sonne personally, which declared & fulfylled all that is contained in the gospel: and also declareth it vnto this day & wil declare it vntil the ende of the world by the preaching of the same word instituted in his churche. [l] Furthermore the lawe declareth to vs the maiesty and iustice of god seuerely and straightlye: [m] the gospell declareth to vs ỹ same iustice, but so as it is appeased and satisfyed thorowe mercye, [n] as it is declared in the third poinct. 26. article.

c Ro. m. 7. 8
f 1. Cor. 1.
g Gene. 3. 6
h Rom 1. 2 Luke. 1.
i Ihon. 15.
l Ihon 17. Math 28. 2 Coll 5. d
m Hebr 12.
n Heb. 12.

Thirdly the lawe sendeth vs home in to our selues to fulfyll the righteousnes whiche it declareth and requireth of vs, that is to saye, the entyer and perfecte fulfyllinge of the commaundementes, without omitting or faylynge in anye poinct, and so setteth before vs our curse and malediction, and subdeweth vs vnder it as the Apostle declareth. o But ỹ Ghospell sheweth vs where we shall fynde that whiche we haue not, and fyndynge it how we maye enioy it, and so delyuer vs from the malediction and curse of the lawe. p For a conclusyon the lawe pronounceth vs blessed & happy in fulfyllynge it perfytely, nothing left out nor omittynge, the Ghospell promiseth vs saluation in beleuyng, that is to saye in imbracyng hym by faith who hath intierly & fully those things which we doe lacke, yea & more then we do lacke. Now these two couenantes ỹ is to say, to do ỹ which ỹ law commaundeth, or beleue ỹ which god offereth i Iesus christ, be two thynges not only most hard & difficyll, but vtterly

o Rom.3.c Gala.3.

p Rom.3.c Gala.3.b

vtterly vnpossible to our corrupt nature
ỹ which cannot only so much as thinke a
good thought as saith S. Paul. ¶ Wher
fore we must ioyne yet an other fourth
difference, which is, that that lawe doth
but declare vnto vs, yea rather augment
our euill, & doth encrease our condemna
tion, not by her fault (for ỹ lawe is good
& holy) but because that our corrupt na-
ture is enclined & inflamed to sinne, so
much ỹ more as it is reproued & threate-
ned, as S. Paule declareth by hys owne
exemple, r but the gospel ouer & beside ỹ
declaration of the remedy & medicine a-
gainst the malediction of the lawe, then
immediatly being ioined & accompanied
wt the vertue & power of the holy ghost,
regenerateth vs (as we haue sayde here
before) creating in vs the instrument &
meane to appropriate to vs this medi-
cine. ſ To speake more playnly ye ghos
pell declareth not onely to vs barelye
and symple our saluation, by the righ-
teousnes of Christ Jesus in beleuynge,
but also the holy ghost with the same ge

g
2. Cor. 3
Philip. 1
2. thes. 3
r
Rom. 7
ſ
Act. 26. d

neth vs power and strength, to beleue
t and to perceiue and see the fruite and
Act.16 profyte of Jesus Christ, which it declareth to vs. So that now the lawe which killed & damned vs in our selues, nowe saueth vs in Jesus Christ thorow fayth.
v For this cause I sayd that the law and
Rom.3 the ghospell be not contrary in the substaunce of the rightcousnes whiche we ought to bryng before god, but onely in the meane howe to haue this rightcousnes. For the lawe sercheth it in vs and that with good righte, not regardynge
x what we can or maye. But what we
Gala.3 owe x for as muche as man by his onelye faulte, hathe broughte hym selfe dettour and not able to paye, and therefore is not dyscharged althoughe he be not able to satysfye therfore. And the lawe dothe vs no wronge to demaunded of vs the which we owe, althoughe we cannot paye it, but that ghospel doth temper this rygour by the mercye of God, without diminishynge any parte of the deuyne Justice.

We learne to pay by hym, who hath set him selfe dettour and payer for vs, whiche hathe put hym selfe I saye in oure place, and hathe payed oure dette as the principall dettour euen vnto the vttermoste penye, v in such wyse that the rygour of the lawe, whych did before feare vs now comforteth vs in Jesus Christ, for as muche as lyfe eternall is dewe to those, which haue fully obeyed the law, and Jesus Christe hathe fullylled the same for vs. So it foloweth that accordyng to the extremitie and rigour of the lawe, saluatyon can not fayle to those whiche by faythe be vnited and incorporated into Jesus Christ.

v Collo. 2. c

1. Cor. d. Philip. 3.

24. After what maner the preachynge of the lawe serueth the holy ghost.

VNderstandynge well the distincton of the two kyndes of the worde of God, that is to say, the lawe and the Ghospell. It is easye to vnderstande how the holy ghost is serued with them for an instrument of oure saluation.

For it is not to be doubted, but the holy Ghost doeth ioyne them to the vse they were ordeyned. For asmuch then as we be al so blynded, whylest our corruption raygneth in vs, that euen we forget our owne blyndenesse and ignoraunce, a and cease not to queuche out the small lyghte of vnderstandynge whyche hathe bene left to vs, to make vs more inexcusable, b we reioyce and please oure selues in that whiche oughte moste to displease vs. Fyrst, before all thynges it is requisite that the spirite of God who is al goodnes, and full of all pitie, do make vs to vnderstande perfectlye the depth of the malediction and curse wherein we nowe stande, whiche he can not better doe then in settynge before vs the declaration of his lawe what we ought to doe, and also what we be. As the colour of blacke is neuer better set forthe then when whyte is set by it, c so the spirite of God beginneth by the preachyng of the lawe wherein we maye see what we doe owe, and what we be not

a Iohn.9.b

b Rom.1.

c Rom.3.

hable

hable to paye. And consequently howe neare we be to oure condemnation, yf there be no otherwyse founde some remedye. And also the insensible dulnes whiche alwayes hathe raigned in the worlde, and raigneth yet more then euer it did, declareth sufficientlye howe necessary it is that God shoulde beginne at this ende, to drawe vs to hym selfe, that is to saye in declarynge vnto vs, in howe greate and euident daunger those be whiche make least accompt of it. For the lawe was not geuen to iustifie vs, (for if it were so the Ghospell were not needfull, and Jesus Christe dyed in vaine, as sayeth Saint Paul) d but to condemne vs, and to shewe the hells all open to swallowe vs. And also to abase and brynge downe oure fearce and hye pryde, declarynge to vs the multitude of our synnes, and the wrathe of God, whiche he declareth and pronounceth from heauen agaynst vs. e Neuertheless, the worlde is thus farre blynded that not onelye they searche theyr

d Gala.2.d

e Roma.1,b Gala.3.

saluation

salvation, in those thynges whych condemne them. That is to saye, in theyr workes, either partly or all together. But also in steede to attayne to Jesus Christ, the onely remedye agaynst what so euer maye accuse them before God. They cease not to heape lawes vppon lawes, to their owne conscience, that is to say condemnation vpõ condemnatiõ, as thoughe the lawe of God condemned them not deepe inoughe. f Lyke as yf a prisoner to whom the prison doore were open & in steade to goe out, would locke him selfe in wyllyngly, further and further tourninge the lybertye whyche he forsaketh into a straighter prison. So nowe ye maye beholde the firste vse and profite of the preachynge of the lawe, whiche is the declaration of oure innumerable synnes, for to displease vs, and make vs sory, and to humble and throw downe oure selues to the vttermost, and also to kyndle in vs the fyrste poynct of repentaunce, whiche they call contrition, from whence foloweth the confessiõ

f Collo. 2 b Gala. 4. b

of

of synnes towardes god. For that man wil neuer come to the physitiō to be healed which thinketh not himself to be sicke: so there be no people more vnapte to be taught and lyghtened of god vnto saluation, then those whiche thynke they vnderstāde and see clearely of them selues. But for lacke of vnderstandyng they be ouerwhelmed and doubled in the darkenesse wherein they were borne, g and so wallowe them selues continually therein. g Ihon.9.g

25. Of the other parte of the worde of God called the ghospell, of what authoritie it is. Wherefore, how, and to what ende it is written.

After the lawe, commeth the ghospel, the vse wherof cannot be better vnderstand then by the obseruation of these poyntes which folowe.

Firste, as there is but one Sauioure, a so there is but one onely doctrine of saluation, whiche is called the Ghospell, b that is to saye, glad tydynges, or good newes, a Math.1 Actes.4: 1.tim.2 b Roma 1.b

newes, the whiche hath been fullye and perfectlye declared and signifyed to the
c Ihon.15.c worlde, by Jesus Chryste, c his Apostles and Euangelistes, d the whyche
d Ihon.17 haue faythfullye written and registred
1.Coryn.15 e it, that we mighte auoyde the subtelties and craftes of Sathan, whiche
e Ephe.2.b would more easely, were not the ghospel,
1.Peter.1.d spreade forth his lyes vnder the nature of the Ghospell, the whiche neuertheleſſe he ceaseth not to doe continuallye by the iuſte vengeaunce of God, agaynſt thoſe whiche haue alwayes loued darkenes better then lyght. And where we saye that the Apoſtles and Euangelistes haue faythfullye written and registred all the euangelicall doctrine, we do vnderſtande three poincts.

The firſte, that they haue not added or put to any thynge whiche was geuen
f Col.1,d them in charge, concernynge the ſubſtaunce of the doctrine. f For Chriſt ſaid
2.Timo.3 to them, goe ye and preache all thoſe
g Math.28 thynges whiche I haue g commaunded you. And as Saint Paule proteſteth in

writyng

writtyng to the h Corinthes. h

The seconde is, that they haue omitted nor left out nothynge, whiche is necessarye to saluation. For then had they bene vnfaythfull in their charge and office, the which coulde not be. And also we see what S. Paule and S. Peter k witnesseth accordynge to Jesus Christes wordes. And S. Augustine playnely declareth and sayeth, trewe it is that the Lord hath done manye thinges the which be not all written, for the Euangelist testifieth that Jesus Christ hath saide and done manye thynges, the which be not all written, but they haue written those thynges which ought to be written. and whiche is sufficient for the saluation of all beleuers.

1 Cor. 11 i Act. 10 Gala. 1. b k 2. Peter. 1. d l Ihon. 15 n Augustine vpon the 11 of Ihon. tract. 49

The thyrde poynct is, that that which they haue written is so playnly written that the most simple and ignorannt of al the worlde, if the faulte be not in them selues may learne what is necessarye to their saluation. o For elles wherefore was the ghospel written in a language o 1. Cor 1

that

that all might vnderstande it, & also in
p 1. Cor. 14 suche a maner of speakyng, whiche was
moste familiar and acquainted amonge
the people, that was possible to be cho-
sen. q Therfore sayd S. Paul, that if the
q 2. Cor. 4 Ghospell be hidden, it is hidden to thos
whiche perishe, whome the God of thys
worlde hathe blynded theyr senses and
vnderstanding, that is to saye the vnbe-
leuers. r And certainlye the experience
r 2. Cor. 4 hath declared alwayes, that God hath
not called the most wyse and of greatest
knowledge, but the simple and igno-
s raunt of the worlde, s much lesse would
Esay. 29 Luke 10 1. Corin. 1. c he hyde it, or so darken his doctrine that
it should not be vnderstande of all men,
whereof we gather two conclusions to
this purpose.

The fyrst, that nothynge is Ghospell whiche men haue added to the worde of God wrytten, or diminished from it, but all is mere superstition and corrup-
t tion of the trewe and onely Ghospell of
Gal. 1 2. Tim. 3 Matth. 15 our Lorde, a as S. Paule hath spoken. And saincte Hierome wrytynge of thys

matter

matter that saith he, which is spoken wout the auctoritie of the holy scripture, is easelye confuted and to be riected and disperred.[b] The second conclusiō is that those which say that it appertayneth not but to certain persons to reade the scripture, and for that cause will not haue it translated into the vulgare tounge, for feare ẏ simple women and other people shuld read it,[c] those be the very right Antichristes, & instruments of Sathan,[d] fearing that their abuse should be discouered by the comming of the light.

b the rom vp on the 23 of saincte Mathe

c Roma. 1. b Gala 3 Mathe 11 1. Car. 14

d Mathe. 23

26. How the ghospell comprehendeth in substaunse, all the Bookes of the olde testament.

Furthermore it is not our mynde neither doe we vnderstande this word gospell or Euangely as the papistes haue accustomablie called and vsed it. That is to saye certayne peces of chapters rent or deuided without purpose or reason of the bokes of the foure euangelistes, or the epistles of sainct Paule in theyr masse; but we doe comprehende

vnder this word ghospell, not only all ỹ new testament, but also al ỹ which hath ben prophesied to come or promised in ỹ old testament touching Jesus Christ.[a] For as we haue said the ghospell is the only meane by the which god from the beginning of the world hath alwaies saued his elect,[b] and therfore began to declare it in ỹ beginning of the world to Adam, as Moises declareth:[c] afterward it was declared and preached manifestly and plainly by Jesus christ himselfe, in his owne person:[d] by his Apostles. We call ghospell, that happy tydinges whyche god by hys onelye grace and mercy, hath declared to hys Churche from the beginnynge of the world, that is to say whosoeuer beleueth in Jesus Christ shalbe saued[e].

a Act. 26. Ihon. 5. Rom. 1.

b Heb. 11. Act. 4.

c Gene. 3.

d Rom. 1. a 1. pet. 1.

e Rom. 5. Ihon. 6.

27. Howe it is to be vnderstand that we haue spoken of the auctorie of the worde written, and if it be necessarye to translate it into all languages.

Thirdly

Thirdly, when we say ỹ the ghospell so written & registred as god hathe giuen it vs, a is the onely ordinarye meane, with the which the spirite of god is serued to saue man, by reason wherof this worde is call worde of lyfe b and of reconciliation, c We doe not rest or stay vpon syllables neyther vppon paper and yncke, neyther vpon a ghospel hanged about ones necke, or reade, spoken or pronounced onlye as these charmers doe theyr charmes, neyther a Booke finely carued and gylte, or worshipped by sensynge, and other fyne inuentions: but exclude all fantastycall inuentions whyche euer haue serued the deuyll, and vnderstande that to be the ghospell whiche is well and truely preached and expounded, so that the substaunce thereof be well vnderstande by the people and to laye it vp in their hartes where it maye bryng forth fruite of trewe repentaunce, by faythe, c as Saincte Paule and Saynct Peter haue expressely declared. Also Iesus

a Rom.1
b Ihon.6 Act.1
c Philip.2 1.Cor.5
d Rom.10 1.Pit.1
e Marke.13 Act.16

Ihon. 18

Christ did not saye to his Apostle f goe, read the ghospell in an vnknowen tong and worshippe the booke wherein it is written, but goe and preache the ghospell to all creatures. But howe shall

g they beleue without vnderstandynge. g For fayth cõmeth by hearing, as saith Saynct Paull. And howe shall they vn

h derstande that whiche is songe or redde

i. Cor. 14. in an vnknowen tong, or not syncerelye and truelye expounded? h Howe also shall these be confyrmed in the holye and trew doctrine and comforted in all theyr temptations, and aduertysed to knowe the false doctryne from the pure exposition of the Christian relygyon, i but in meditatyon and rea-

i Rom. 5 2. Tim. 3 dyng of the worde of God k night and

k Psal. 1 daye, as saythe Dauid, and conferynge together dilygentlye the textes

l Act. 17 of the holye Scripture? l And so hathe

Ihon. 5 it been alwayes vsed in the Church, vntyll the Deuyll by the Juste punyshement of God, dyd putte awaye thys

lyght

lyghte, to bryngе in hys darckenes be
fore it was perceyued. Saincte Peter is
wytnes, wrytyng to all the faythefull
when he prayseth them for the diligence
whyche they tooke to reade and vnder-
stand the prophete m righteiye. For he m
knewe when the lorde had sayde to hym 2.Pet.1.
feede my shepe n was to be vnderstande n Ihon.21.
of the preachynge of the worde of lyfe, o
As Saincte Paule expounded it and Act.20.
practised it.

Yet notwithstandynge we do not p
saye that euerye one oughte to be a doc- Rom.10.
tour & expositour of the holy scripture.
For thys office appertayneth to those
whyche be called and ordayned, lawe-
fullye to doe it in the Churche. p But
we speake of Readynge the scryp-
ture, to be confyrmed in that whyche
hathe beene expounded, and to reiecte
the false Doctryne of false Pastoures,
and teacheres. And we denye that
the readynge of the holye Scrypture,
and the preachinge of the same (for the

whiche the doctors and paſtors be ordayned in the church, q and not to ſacryfice r a newe Jeſus Chriſt, or to bringe in a ſtraunge language amonge the cõmon (people) maketh heritikes. But on the contrarye, there is none other meane or waye in the worlde, to driue awaye all hereſies t. And whoſoeuer taketh awaye or letteth the readynge of the ſcripture takethe awaye incontinent the onelye meanes of conſolation, v and the ſalua-tion of the poore poeple x.

q 1. Cor. 4.
1. Cor. 9.
r Hebr. 10.
ſ 2. Cor. 4.
t 2. Tim. 3.
v Rom. 15. James. 1.
x Luk. 1. Act. 13. Ephe. 1.

28. Howe the holye ghoſte is ſerued with the exterior preachynge of the ghoſpell to create faith in the hartes of the electe, and to harden the reprobate.

FUrthlye, we ſaye that as thys exteryor preachynge of the Ghoſpell is a ſauoure or odoure of death to the rebells, whiche harden themſelues, like wyſe is it the ſauoure or odoure of lyfe to the chyldren of God, a not that thys force and vertue to ſaue, is in the

a 2. Cor. 2.

noiſe

noyse or sounde of the worde, or that it commeth from the power of him which preacheth, [b] but because the holy ghost of whose office we speake, is serued wt thys externall preachynge, as wyth a trunke or conduyte, whiche entreth and perseth vnto the very depeth of the spirite, as sayth the Appostle [f] for to make by hys onely grace and goodnes the vnderstanding of the childzen of god capable and meete to conceyue and vnderstand thys hyghe mysterye of their saluation, by Jesus Christ [g] Moreouer to reformme and renewe their Judgementes, wherby they maie approue that to be the sapience and wisedome of god whiche our sense and reason esteemethe to be follye [h]. Moreouer to correcte and change their will, so that with an ardēt affection, they maye embrase and appropriate to themselenes the remedy which is giuen them, and shewed forth in Jesus Christ, [i] against despaier into the whiche without the same they shoulde fall perforce hedlong thorowe the preaching

b 1. Cor. 13

f Heb. 4. Iames. 1. 1. Pet. 1

g Act. 16 Ephe. 1

h 1. Cor. 3

i Philip. 1 Act. 3

k Ephe. 2. thing of the lawe. k Now ye may se how the holy ghost by the preachynge of the gospell healeth the wound whiche the preachyng of the lawe hath discouered & layde open. l Here ye may see howe the preachynge of the gospell createth in vs the gift of faith which commeth incontinent, and apprehendeth in Jesus Christ all that is necessarye to saluation, as hath bene shewed heretofore.

l Rom. 6.

39 Another fruite of the preachyng of the lawe, after the preaching of the ghospell beginneth to worke.

a Psalm. 51. b Hiere. 2. c Philip 2. b d Rom. 7 e e Rom. 6. f Ephe. 2 g 3. Cor. 3.

NOwe amonge the benefytes of Jesus Christe dwelling in vs as it hath been declared, this is not the leest, to create in vs a pure hart a to know, b to will, and to doe that whiche is of god, c that is to saye, to take pleasure, and to studye to serue god d in steede where we were before slaues of synne, e enemyes of god, f and coulde not onelye thynke anye good g.

By

By thys meanes the preachynge of the lawe beginneth to chaunge the effect in vs, after that oure disposition is chaunged, in sache wyse that in steede where it made vs affrayed, it comforteth vs, [h] in steede where it shewed vs oure condemnation readye prepared, it serueth vs nowe for a guyde to shewe vs [i] the good workes, into the which we be prepared to walke in them. [k] In steede that it was a yocke vnpleasaunt and vnportable, nowe it is agreable to vs easye and lyght. [l] There ryseth nowe no more but a sorowfulnesse for that we can not obey it wholly and altogether, as we woulde, because of the rest of oure corruptions that beene in vs whiche stryue agaynste the spirite. But fayth whyche [m] is the testimony of the spirite of God, testifyng in oure heartes, [n] assureth vs that the malediction and curse of the lawe is wyped out, by the bloud of Iesus Christe, wyth whome we be vnited and knit. Also for as much as we be assured by the same fayth, that the spirite of

h 1. Iohn. 2. 2. Pet. 1.
i Ieremi. 31.
k Rom. 7. Ebre. 2.
l Math. 11.
m Rom. 7.
n Roma. 8.
o Rom. 8.

God shall be vanquisher and haue the victorie, although it seemeth that he tarieth longe, p but especially death shall be the meanes of oure victorie, q Thys heauines & sorow doth not thruste vs in to any despayre, but inciteth & moueth vs feruently to praye to oure father, to fortifie and strengthen vs more and more. r So that by thys meanes shalbe accomplished & fulfylled in vs from degree to degree the rest of trewe penance that is to saye, of the trewe conuersion and repentaunce, the whiche beginneth by contrition or sealynge of synne, and endeth by amendement of al that which is in mã, within and without. t Where fore we doe conclude, that necessarilye must folowe in all true repentaunt hartes the confession of their faultes, before whome it appertayneth, that is to saye, before those whiche haue bene offended. And namely before all the assemblye of the churche, if it be needfull, wyth the restitution and satisfaction towardes their neighbour, accordynge as it maye

p Rom.6.
q Iohn.5. 1Cor.5. Hebre.2.
r Rom.8.
t Phil.3.

conue-

conuenientlye be done, consideryng that withoute these thynges repentaunce can be but fayned and counterfeyte.

And nowe ye maye perceyue easly that we refuse not true repentaunce and confession, but contrarywise we require it as necessarye to saluatyon, and confesse that true confession was ordeyned of God. For we do not burthen and torment the consciences of the people, with that which the Papistes haue inuented, in the steede of the true confession and repentaunce, nor appoynte to god any other satisfaction then the Sacrifice of Iesus Christ onely.

30. The seconde meane whyche the holye ghost vseth to make vs reioyce in Iesus Christ, and wherfore the lord is not onely content with the symple preachyng of hys word.

WE haue sayde before that the Sacramentes be the other meanes and instrumentes wherewith the holy Ghost doeth appropriate and ioyne to vs, that which is necessary to our saluation

Augustine 2. booke de doct. christiana.

uation. But for as muche as by thys worde Sacrament is somtymes vnderstande all those sygnes by the whyche some sacred and spirtuall thynge is signified to vs, we must fyrst restrayne the signification accordynge as our nature may beare it. And is to be vnderstande that our God moste mercifullye vsynge oure poore and miserable nature as a meane to declare hys goodnes and pacience the better to vs, is not onely content to declare to vs simply the meanes by the which it pleaseth hym to saue vs, & to vse an incomprehensible sweetenes and mercye, in teachyng vs his wyll by mortall men lyke to oure selues, [a] and as it were dallying wyth vs as nourses doe with lytle chyldren: [b] but principallye for to heape in vs a nũber of his infinite mercyes and goodnes, would soyne to the preachynge of hys worde certayne thynges to doe, whyche should come to moue and styre vp the moste rude and grosseste myndes of the worlde, to beleue more and more, that God doeth not mocke

S. Chrisost. homeli. 83. vpon Saint Mathew.

a Deut. 18. Philip. 2. 1. Cor. 5.

b 1. Thes. 2.

mocke them, in declaryng to them eternall lyfe by so merueylous a meane, whiche is the death of hys owne sonne. So that by suche signes and meanes of doying, all theyr vnderstandynge is moued to geue cõsent to ỹ euangelicall doctrine, as though they were all ready in possession & fully enioying that saluatiõ which is promised thẽ. As we see if it be lawful to make comparison of ỹ affaires of the worlde with such incõprehensible goodnes of God (nowe in an open court of iustice, when the possession or properte of a thynge is iudged to one, they vse certayne ceremonies and meanes in doyng the acte of takyng possession. Or in execution of a processe lykewyse. For to assure vs, and also to witnesse to others that suche or suche thynge appertaineth to vs, namely in oure ciuill & worldly affayres. Or when a Notarie doeth signifie a testimoniall, and put to the names of the Witnesses, beside all that, he putteth to the Seale of the Office or Citie, where the instrument is made

made and passed, to make the Instrument appeare to bee of greater credite and authorithie. [c] So lykewise from the begynnyng of our Lord God, not beyng onelye contented to shewe vnto Adam the grace and goodnes whiche he would do to hys Churche by Jesus Christ, but did ioyne to it the sacrifices, as the lyuely fygures of the Sacrifice to come of Jesus Christe, for the better assuraunce of the fayth in the children of God, accordyng to theyr hope. [d] And afterward in renuyng thys couenaunt of Grace and mercye to Abraham, he ioyned to it the Sacrament of Circumcision [e]. And also in the time of Moyses he ioyned to it the Sacrament of the pascal [f] Lambe, with other Ceremonies almost infinite, whiche were also Sacramentes representynge vnto them those thinges whiche Jesus Christ should fulfyll in his tyme, that is to witte, all the mysterie of oure saluation, as the Apostle declareth playnely in the Epistle to the Hebrues. But when the tyme ordeyned was come

c Rom.4

d Heb.11

e Gen.17

f Exod.12

tome, then Jesus Christ by hys cõmyng ended all those thinges whiche figured and were shadowes of his comminge. Yet neuertheleſſe although he hath ended the shadowes and aucient Sacramentes, and hath brought into the worlde another more greater lyghte to worshippe God from hence forth wyth ſeruice more pure and ſpiritual, & more agreable to the nature of God, whiche is a ſpirite g: Yet neuertheles hauynge respecte to oure groſſe and rude nature, wouldе ioyne certayne Sacramentes and exteriour ſignes to his worde, the better to encreaſe and entertaine our faith. For although Jesus Christ hath alreadye gotten vs the kyngdome of heauen: Yet we poſſeſſe it not but by hope, h ſo longe as we be here vpon earth, wherein it is neceſſarye that we doe encreaſe and perſeuer vnto the ende. i

g Ihon.4

k Rom.8 1.Coryn.13 i Ephe.4

31. The diffinition of that whiche is called Sacrament.

These

THese thynges considered it is easye to be vnderstande what we cal Sacramentes. In this present treatise we call them certayne signes, markes, or visible testimonies ordeyned of God, for ȝ continual vse of al his church added and ioyned by hym selfe to the worde of his Ghospell, whereby he wyll freely saue vs in Iesus Christ his sonne. And also be added and ioyned the better to represent to our outwarde senses aswel those thinges which he letteth vs vnderstand by his word, as also those which he worketh inwardly in our heartes, [a] to seale & ratifie in vs the saluation [b] whiche we doe not possesse as yet but by fayth and hope. Moreouer for to styre and quicken vs on our parte, as well concernynge oure dueties towarde his maiestie, as to oure neyghbours [d], according to the tenour of the couenaunt which is to laboure and stryue continually by the force and vertue of the spirite whiche he gaue vs [c], in seruynge hym as our god, and louyng our neyghbours

[a] Roma.6: Gala.3 1.Cor.10 August.10 vpon thon

[b] Rome.4

[d] 1.cor.10

[c] Rom.6 Ephe.6

for

for the loue of him f.

f
Ihon.13
1,ihon.4

32. The difference betwene the sacramentes of the olde couenaunte and those of the newe.

THis distinition appertayneth aswel to the sacramentes of the old, as to the newe couenaunt and sheweth the difference of them.

The first, those of the auncient allyance or couenant were ordained but vntil the comming of Jesus Christ: a but those of the newe alliance, be established vntyll the cõsummatiõ and end of the world b.

The seconde difference that those sacraments of the auncient alliance, directed the faythful to Jesus Christ which was to come: but those of the newe alliance, to Jesus Christ alreadye come c.

The thirde difference is in the signes & ceremonies which differ much d.

The fourth is in the number of them, and in the measure of the signification For as saythe Sayncte Augustyne e we haue nowe fewer Sacramentes then our elders, more easye, and of better

a
1.Cor.10
Hebr.10
b
Hebr,12
c
1.Cor.10
S. Augustin 19.c.14 .2. gẽst fauste.
d.
1,Coren.10
Augustine, boke agẽst paniũ,c. 37
S.Augustin the epistle to Iam. and 3. boke Christian doctrine.

signification, and by consequent of more greater efficacy, and power. Here be all the differences which we fynde. And to conclude the one and the other doe procede and come from one onely auctour, that is to saye from the goodnes of God f onely, and they both tende to haue none other ende, but to make man partaker of Jesus Christ, to enioye eternall lyfe, as S. Paule declareth, g and also saincte Augustine h.

f Hebr.1

g 1 Cor.10 Rom.4

h August vpon Ihon.26 trait & alias.

33. Whereby the false sacramentes be knowen from the trew and the abuse of them from the right vsage

Forasmuch as it appeareth by the diffinition aforesayd, that the sacramentes be ordayned of god, to be as seales of the euangelical doctrine preached in the Churche of god, it folowth that where there is no word of god, there can neither be faith, nor sacrament, a wherof ensueth two thinges well to be noted although they haue bene verye cuyll considered heretofore.

a S. August. vpon Ihon 13 Homeli.

The

The first, all the ceremonies and sacramentes, instituted by the inuentyon of man, whatsoeuer they be, are euen as many sacrileges against god. For as it belongeth to him onely to promise, also it pertaineth to him to put to ỹ seale b Wherfore al those which haue presumed to make newe sacramentes, or to adde to those which he hath ordained in his Churche, by hys worde written, or diminished from them haue falsifyed the seales of his maiestye. Wherefore we be contented and satisfied with those whyche god hathe promysed vs and appoynted by his worde. b Gala. 1 1. Cor. 11

The second, that where the worde is not preached and expounded in thadministration of the sacramentes, but onely lifted vp and ministred in an vnknowen language and myngled with the inuention of mans brayne, there muste needes be an horryble pollutyon, and prophanation of the holye sacramentes of oure lorde god.

34. Whiche thynges be common to the preachinge of the worde and to the ſacramentes.

IT is neceſſarye to vnderſtande and knowe what it is that the ſymple woꝛde of God hath in common wyth the ſacramentes, and lykewyſe, the dyfference betwene theſe two inſtrumentes.

Fyꝛſte bothe theſe twoo inſtrumentes doo ſerue the holye Ghoſte to one ende, that is to ſaye, to vnyte and knytte vs nearer and nearer to Ieſus Chriſt to receyue our ſaluation[a].

Ro ma.4
1.Cor.10

Secondlye, the holye ghoſt is ſerued with both thoſe inſtrumentes, and yet dothe not communicate oꝛ imparte to them hys vertue, but all the vertue ſpringeth from him onelye[b].

b
Rom.2
1 Cor,2

Thyꝛdelye as we haue ſayde before, the woꝛde ſerueth vs to no purpoſe, excepte it be preached intelligiblye, and as it maye be vnderſtande: and further excepte that which it declarethe and preſentethe to vs, that is

to

to saye Jesus Christe with all his goodnes, be receyued by the fayethe of these which here it. Also the same ought to be vnderstand by the sacramentes, that is to saye, yf we bringe not fayth, which is the onelye meanes to receyue that whyche is preached to vs represented and offered by the same worde, much lesse do they serue vs to saluation. But contrarywyse, in dysprysynge them by oure incredulyte, and refusynge that goodnes which god offereth wyth the same to vs, we seale oure owne condemnatyon. c Notwithstandinge, as the Ghospell ceaseth not of his nature to be the worde of lyfe and saluation, although the wycked turne it into odoure of deathe and dampnatyon by theyr contempt, so the Sacramentes cease not to be trewe sacramentes although they be mynistred by vnworthye d persones, or receyued vnworthelye, for the malice of man can not chaunge the nature of the ordynaunce of God.

c Augustyne 13. homill vpon Iohn 1 Cor. 10 & 11. 1. Pet. 3. Act 15. August. 13. booke of Christiane doctryne.

d August. 26 homi vpon S. Iho. am. 2. booke a gainst parmenid. 8. c. the second booke. 22 against pe. tilion.

Fourthely, as the seede howe good so euer it be, bryngeth not fourthe fruyte at the instaunt that it is sowen, but continueth a certaine time in the yearth so it is not conuenient to restrayne the fruyte and vertue of the worde of God, to the same howre that it is sowen, or the sacramentes to the same instaunte þ they be ministred, but the fruite shalbe shewed in the electe when it pleaseth God.

35. what thinges belonge properlye to the sacramentes hauynge respect to the ende wherfore they were ordayned of god.

BEholde ingenerall the pryncypall poyntes whiche these twoo thinges haue in common. And folowethe what the haue properlye by theym selues. Fyrst as the sacraments be appertaynynge and dependynge vppon the worde of God, and also be ordayned to seale that whyche is alreadye in vs, that is to saye the vnion and coniuntion

a Augustinus. vpon Iohn.

which

whyche we haue alreadye by faythe in Jesus Christe, [b] it appeareth playnelye that the trewe preachynge of the worde, muste symplye presyde and goe before, and also there oughte to be an vnfayned confessyon of faythe, before the Sacramentes be dewelye mynistred: I vnderstande of those which be of age and dyscrecyon: (concernynge Baptysme of yonge Chyldren of the faythefull, there muste be a partyculare respecte, of the whyche we shall speake hereafter. For as in all Churches well reformed yf it happen to receyue a paynyme or infidell, he oughte to be Cathechumemi, that is to saye Dyscyple and to make confessyon of hys faythe before he be receyued to Baptysme, [c] whyche is a publyke and autentike ratifycation of oure Chrystianytye. Therefore Saincte Paulle especially required that euerye one examyne hymselfe before he come to the table of our lord.[d]

b Rom.4

All the fathers make mentiō of this cultū.

c act.4. g & 11.c

d 1. Cor.11

Secondelye there is a dyfference betwene these twoo thynges (as it appeareth by that whyche hath beene sayde before.) For the worde maye be mynystred wythoute Sacramentes, e but the Sacramentes can neuer be lawefullye mynystred wythoute the worde: f as it maye be that an instrument maye be of valewe without a seale but the seale is vtterlye vnprofytable, namelye not called a seale yf there be not a certayne instrumente to the whyche it maye be putte for a confyrmation.

e Augusti in the questions vpō the Ieuitical l question.

f Augustine. 12 homili vpon sainct Ihon.

Thyrdelye, forasmuche as wythoute fayth we haue no parte wyth Iesus Christe, and so consequentlye without fayth we haue no parte in the kyngdome of heauen, g for the preachynge of the worde is the onely ordinarye meane wherewith the holye ghoste is serued, to create in vs trewe fayth, as we haue shewed here before accordyng as sainct Paulle h sayethe, that fayth commeth by hearynge.

g Rom. 14. d Ihon. 3. d Heb. 11. b

h Rom. 10. c

Wher-

Wherebpon we conclude that the preachyng of the worde of God is the onelye necessarye meane to saluation, for those which be within age of discretion, excepte it please God to worke extraordynarilye in the hearte of some one, and so hath not the vse of the Sacramentes.

But to bringe forthe fruite, true faythe must go before, as we haue declared.[i] and he ỹ hath faith hath attayned to Iesus Christe, and consequentlye eternall lyfe: [k] It followeth necessarily that firste we must haue tytle and right to eternall lyfe, before we can discerne rightlye the [l] Sacramentes. But those whiche haue faythe, and yet haue not the meanes to be partakers of the Sacramentes shall not be depriued nor excluded from saluation. For the necessitie of the Sacramentes extendeth not so farre as to exclude those out from eternall lyfe which can not enioye the vse thereof, but thus farre to hym that despiseth them, whiche no dout is an act of infidelitie, and worthye of damnation, yf he reknowledge

i Hebr.11.b

k Iohn.6.c

l Act.4.g &.8.g. &.10.g

not his fault. As S. Bernard hath very
[n] Bernard in the. 77. epistle to Hugo. S. Victor. well declared, [n] sayinge that it is not the priuation or lacke of Baptisme whiche damneth some: but the contempt of it. Wherefore, we doe content ourc selues wyth that order which is appoynted in the scriptures, as is aforesayde.

Nowe he oughte not to be called a contemner of the Sacramentes, whyche hath not the meanes to communicate w̄ them according to the rule of the Scriptures established in the Churche of god.

Fourthly, for as muche as the simple worde preached, toucheth but one of our sences, but the Sacramentes touche more, as the sighte and other corporall senses, and also be distribnted with expresse Ceremonies, and of greate signification: So it is easye to be perceyued howe necessary it is to vs, the vse of the Sacramentes to encrease & entertayne
[o] S. Chrisost. 13. homeli. vpon Saint Marke. our fayth o whiche after a maner to saye touche our finger and eye, and alreadye tasteth and fealeth in effect, the commoditie of that whyche we looke for, as

though

though we had it and possessed it alreadye, and therefore so farre, is it from vs to dispise the holy Sacraments, that on the contrary we protest that we can not worthely as our dutiy is, extol and magnifie the dignitie and lawefull vse of the Sacramentes,

36. Howe there is' but two Sacraments in the christian Churche.

IN this maner and significatiō we find but two Sacramentes ordeyned of God, for ẏ perpetuall vse of all his Churche; as also S. Austustine [a], & S. Ambrose, [b] did content themselues wᶜ two and no more. That is to say, the holy Baptisme, which succeded the Circumcision, and the holy Supper whiche succeded the pascall lambe. For in these two Sacramentes bee represented to vs our full and perfect syluation, and in this respect succeded not onely a parte of the auncient Sacramentes but all in general. For the platner vnderstandyng hereof we wyll speake fyrste of them generally

a Angust iii. booke of christian doctrine. 100. quest.

b S. ambrose in the tract of sacramentes.

generallye, and after of eche of theym particularly.

37. The foure poyntes whiche be to be consydered in the declaration of thys matter.

There be foure principall poyntes which we cõsider in the sacramẽts. The firste is concerning ẏ signes. The seconde that whiche is signified by them. The thyrd the coniunctiõ of the signes and the things signified. The fourth touchynge the maner by the which they participate as wel the signes as the thinges signified.

38. The first poynct is to vnderstande what we doe meane by the name of signe, in thys matter of Sacramentes, and wherefore the Lorde dyd chose for signes the most vulgar and common thynges.

Concernynge that whyche we call signe, we meane not by that worde a bare signe, naked and emptye, as a thynge representeed or paynted by a

Paynter

paynter, or some other simple memoriall, but we vnderstande of signes whiche representeth to vs moste greate and excellent thynges, declared effectualye in the lyuely worde of God, as hereafter we shall daclare. Also in these Sacraments be offered spiritually and viritably those thinges which be outwardlye represented by them. Moreouer, it is to be noted that we doe comprehende vnder the name of signes, not onely the materiall thinges of the Sacramentes, as the water of Baptisme, the breade and wyne in the Supper, but beyde the worde ioyned w̄ the signes (whiche declareth the wyll of God in vs, beinge preached and expounded playnly) we vnderstande furthermore by the name of signes, the Ceremonies ordeyned of God in all this mystery, the which haue no lesse signification then the materiall thinges, to the which Ceremonies it is not lawefull for man to ioyne or put to any newe thynges, neither to diminish without sacrilege; I speake of those which

whiche be of the substaunce of the Sacramentes. And it is to be noted that our Sauioure knowynge our weake nature woulde establishe but fewe Sacramentes in his Church, to witte onely two, and also vseth in them the moste simple and moste accustomed signes and Ceremonies, whiche be amonge men. As water, breade, wyne. To washe to eate, and drynke. Least that man in steade to eleuate and lyft his mynde on hye, and to consider the celestiall mysteries which be represented by these terrestriall thynges, shoulde come to staye in these externall and grosse thynges, to worshyppe and make Idolles of them. But those men which were not content with this simplicitie and playnes haue put to and added of their owne inuentiõ, who thinking to do wel, haue vtterlye destroyed and abolyshed the intent and mynde of the Lorde, and tourned the Sacramentes into Idolatrie, as experience sheweth.

1 Augustine 118. epistel Chrisost. 60 homilie to the people.

39. What

39. What foloweth the erieurof those which take away the substance from the signes in the sacarment.

THe Sacramentes and Ceremonies beside their playnes and simplicitie, haue a singular agrement and conuenaunce with that which is represented by them, as it shalbe shewed hereafter, the whiche conuenaunce and proporcion, is abolished and destroyed by those whiche take away the substance from the signes in the Sacrament. Wherefore it argueth also that they abolyshe and destroye the Sacrament as muche as in them is.

40. what mutation or chaunge is in the thynges whiche be vsed in the Sacrament.

THe signes be not chaunged in the Sacrament concernynge the substaunce, meane, quantitie, or qualitie, but the onelye vse and entent for the whiche they were ordeyned, whiche was to signifie and represente to oure eye those spirituall thinges, which be not spirituall

spirituall of theyr owne nature, but by the ordinaunce of Iesus Christ. For water of his nature is made to wash when we wyll wette vs with it. Breade and wyne is to nourishe the bodye beynge eaten & dronken. But in the Sacramentes these thynges haue another purpose clean contrary, as we shal say hereafter. We may vse a similitude for ỹ better vnderstãding hereof. Take ware which is fastened to a writyng or publyke instrument, and it differeth not from other Ware of it selfe, but onelye because of the vse to the which it is appointed, that is to saye, to serue for a testimonie that the instrument is effectuall and availeable, the whiche it hath not of nature, but by the ordinaunce of man. But concernynge the Sacramentes they be ordeyned of God for a more excellent couenaunt.

40. From whence procedeth this alteration and the errour of those whiche make a charme or sorcerye of the sacramentall wordes.

This

This mutation then whereof we spake chaungeth not the substance of the sygnes neither of breade, water nor wine, but onely the vse of them, and is done by the holy ghost, accordyng to the ordinance of the good will of god, which is testifyed to vs by that promyse whereto the signe is ioyned, and not by the pronuntiation of wordes, after the maner of sorsoreres or charmers, but the promyse is as the soule of the sygne so accordynglye the water, the breade and wyne, become Sacramentes, that is to say, beryrable sygnes, of those thinges whiche the worde promiseth & which be represented by them.

42. The sacramentes be no sacramentes without the vse of them.

For as muche as this mutation or change is onelye in the vse thereof it folowyth also that before, or after thadministration of the sacramentes it taketh no place, but onely duryng the action & the vse to the whiche this chaunge or mutation tendeth.

43. The second poynct is of the thyng signifyed in the sacramentes.

THE promises whereto the sacramentes be ioyned as Autentyke seales, tende to one onelye Iesus Christ. For a it is he onely, which is declared to vs and represented with al his goodnes and treasours by the sygnes of sacraments, and by ỹ word which is ioyned with it for to quicken and confirme our fayth, wherewith we doe embrace him, and to aduertise vs of oure duety, aswell towarde him as towardes oure neyghboures.

a Gala.3 1.cor.10

44. The thirde poynct is how Iesus Christ is ioyned with the signes.

THe thinge signifyed, that is to saye Iesus Christ with all his benefites is alwaies presented veritably, and without any fraud on gods part, whiche is trewe in his promise, so that the signe and the thing signified be alwayes knyt together in this respecte, that is to saye, god offreth both the one & ỹ other truly and not by the vertue of wordes pronoun

ced

ted; (for it is sorcery to speake so) nor by a naturall and local coniunction, for the body of Iesus Christ, is not a fantastical bodye, nor an inuisible bodye which occupieth no place; nor by the holynes of him which pronounceth the wordes ordained of god, or ministreth the Sacramentes. (For the sonne of man cannot make voide the will of god (but by the vertue of the holy ghost, which worketh that notwithstanding Iesus Christ being as he is man, corporally in heauen absent from vs, as the scripture witnesseth, yet neuertheles is presented truely and verily to vs so that our fayth do embrase him in spirit inwardly as ỹ signes do represent to vs outwardly, lyftynge vp oure myndes vnto heauen for to enioye and possesse him more effectually and ioyne vs to him.

45. The distinction of sygnes and of the thinge sygnyfyed.

NOtwithstanding suche coniunctiõ, we confound not the sygnes wyth the thing signified, nor abolithe the

substaunce of the sygnes, but make a distinction of that which is conioyned.

46. The maner to communicate aswell the sygnes of the Sacramentes as the thyng sygnifyed.

FOrasmuch as the signe & the thinge signified (as we haue said) be so knyt and ioyned together & yet neuertheles not cõfoũded ỹ one wt the other, but a distinctiõ betwene them, cõcerning the exterior & outwarde signe it is receyued by a corporal & natural maner, aswel of ỹ faithful as the vnfaithful, but to diuerse ends & purposes. For the faithful i receiuing the thing signified wt the signe, doe perceiue augmentation and encrease of their faith vnto saluation & eternal lyfe. But the vnfaithfull not receyuinge but the bare signe onely, receyue it to their condemnatiõ: because that refusing the thing signified whiche is offred to them of god with the signe, they pollute & dishono⁹ it, as much as in them is. Thus much cõcernyng the communicating of the signe. But concerning the thing sygnyfyed

a Frene. 4. boke chapter. 13.

nifyed, whiche is Jesus Christe with all his benefyts and goodnes: We haue already declared, that they only meane to cõmunicate with him is by trewe faith. And therfore he that bryngeth not trew fayth, cannot receyue hym, but he that bryngeth fayth, receyueth him trewelye and effectually, but not with teth, nor by the belye after a corporall manner but spiritually by fayth, embrasinge that which god promiseth vs by hys worde, and offreth to vs by the exteriour signe, or to speake yet more properlye, in ioynynge oure selues more nerer then we were before vnto Jesus Christe. d For the vertue and power of faythe is suche that in steade to bryngе Jesus Christe downe on earthe (whiche can not be vntill the daye of Judgement) it ascendeth vp from the earthe into heauen, and there dothe knytte and incorporate vs with Jesus Christ: which was the cause that the primytyue church dyd synge sursum corda, that is lyfte vp youre hartes.

b Augustine sermon of sacramente the 2. ferie of easter. Prospere in the booke of sẽtences Innocent. 3 booke. 3. c.

c Cipria sermõ of the supper of the lorde. Augustine vpon Ihon 25 tretyse. Origene vpon math 11. c 15.

d Hilari 8. booke of the trinitie

47. Application of all that is before said of the sacrament of baptisme.

THE sygne of baptysme in water The substaunce of the ceremonyes agreyng wyth the scrypture (to the wych may not be added or dimynished withoute sacrylcdge) be these: the personne is weete wyth water, and then the water tarieth a certayne space, before it be cleane dried or passed awaye. And finallye ths water vanysheth and consumeth.

The thing signifyed and veryly represented is the asperſion or sprinklynge of the death and passyon of Jesus Christ in remission of all oure synnes, and imputation of rightousnes. Also by the exterior wetting w̄ water is sygnifyed the mortification & sepulture or burynge of our old mā, ꝑ is to say of our natural corruption, dead and buried by the vertue of the death & burying of Jesus Christ is sygnified by this that ꝑ person is wete and continueth vnder the water, or the water vpon him a certaine tyme. And finally

Act.22.
Roma.6.
1.cor.6.
Ephe.5.
Titus 3.
3 Pet.3.
Gala 3.
Colloſ.2.

finally the regeneration of the new mā with a certaine and sure hope of the resurrection of Jesus Christ, is sygnyfyed by thys, that he which is Baptised, commeth oute of the water cleane purged and washed.

Beside this Baptysme is an exterieur and solemne profession of the Christian religion by the whiche we all doe bynde our selues to accept and take Jesus Christ, for oure onelye sauyoure [b] and to lyue in brotherly charitie, as beynge all together but one bodyye baptysed with one Baptisme and by one spirit vnited and knit in him. The word [c] that is to saye the ordynaunce of Jesus Christ ioined with the promise syncerely as god spake it, is this, to Baptyse in the name of the father the sonne, and the holye ghost, whosoeuer shal beleue and be Baptised, shalbe saued.

b 1. cor. 1 Ephe. 4

c Marke. 28 Marke. 16

The accorde and agreement of the sygne is most proper and meete because the water is the element most conuenient of all thynge, to washe and putte

awaye all bodyly fylthynes, and therfore is moste meete to figure and repre-
sent the bloud of Jesus Christ the sonne of god, by the which onely the churche is
d made cleane.d Moreouer one vniformi-
1.Pet 3.d tie is appoynted and common to al- and
e to one end and purpose, which declareth
1.Cor.12. the concorde and charitye whiche we
Ephe.4 ought to haue together.

The meane wherby thys is commu-
f nicated to vs, is the holy ghost, freely cō-
Jhon.1 municated to the electe who condiscen-
1.Cor.12 dynge to oure infirmytie, wylbe serued by a mortal mā ordayned & appoin-
g ted in the Churche for that ende g, Se-
Mathe.28 condlye with the worde h trewelye and
h intelligyblye pronounced & expounded so
Ephe.5 that it may be vnderstād & beleued. And
for the third ye exterior or outward signe
f with the ceremonies aforesayde, yet ne-
1.cor.3 uertheles wout cōmunicating his ver-
Marke,3 tues to any of these instruments, but as
1.Pet.3 S. Paule saith he that planteth and he that watereth is nothyng, but god whyche geueth the encrease i.

The

The meanes of our parte is faith, according as sayeth S. Augustine k. The worde maketh vs cleane, not being spoken or pronounced onelye, but being beleued. Nowe this faith commeth not of oure selues, but is freelye geuen vs l in deede tyme, so that we be of the number of the elected m, the whiche secrete we leaue to god to iudge. For it is he which knoweth those that be his n. Notwythstandinge we accepte all those as faythfull whiche make exterior profession, yf it appeare not to vs the contrarye, leauing the iudgement of the Hypocrytes to God, whiche shall reueale them, and iudge them in hys good tyme, o and pleasure.

k Augustine vpon Saint iohn 80 homelie.
l Ephe.2. Philip.1.
m 2.Thes.3. a
n 2.Tim.2.
o 1.Tim.5.

48. For what cause the younge children of the faythful be baptysed.

Concernynge younge chyldren, because their faythe is vnknowen to vs, and we haue sayde before, it is requisite that they be partakers of the fruites of the sacraments z, and it is not z Act.8.

very lykely that they haue faith, because they haue not the vse of vnderstandinge,

b Deut.1. Rama.101 b except God doe worke in them extraordinarilye, the whiche appeareth not to vs, neuertheleſſe we ceaſe not to communicate to them baptiſme.

Fyrſte, for as muche as there is nowe the ſame cauſe in Baptiſme whiche was sometyme in Circumciſion, whiche is called by S. Paule, the ſeale of ryghteouſnes which is by fayth c: & alſo by expreſſe commaundemente of God, the male children were marked the eyghte daye d.

c Rom 4.

d Gen.17.

Secondlye, there is a ſpeciall regarde to be had to the Infantes of the faythfull For although they haue not fayth in effect ſuche as thoſe haue that be of age yet ſo it is, that they haue the ſeede and the ſpring, in vertue of the promeſſe whiche was receyued and apprehended by theyr elders. For God promiſeth not vs onelye to be our God, if we beleue in him, but alſo ỹ he wyl be the God of oure of ſpringe and ſeede, yea vnto the thouſande

sand degree e that is to the last ende. e
Therefore sayde S. Paule that the chil- Gene.17.
dren of the faythfull bee sanctified from Exod.20.
theyr mothers wombe f. By what righte f
or tytle then do they refuse to geue them 1.Cor.7.
the marke and ratification of that thinge
whiche they haue and possesse alreadye?
And if they alledge yet further, that al-
though they come of faythfull elders or
parentes, it folowth not that they be of
the number of the elect, and by conse-
quent that they be sanctified (For God
hath not chosen all the children of Abra-
ham and Isaake) g The answere is ea- g
sie to be made, that it is true all those be Rom.7.
not of the kingedome of God, whiche be
borne of faithfull parentes, but of good
righte we leaue this secrete to God for to
iudge, whiche onely knoweth h it, yet h
not withstanding we presume iustlye to 2.Timo.2.
be the children of God, all those whiche
be issued and descended from faythful
parentes accordynge to the promisse i. i
For as muche as it appeareth not to vs Gene.17.
the contrarye. According to the same we 1.Cor.7.

baptyse

baptise the younge children of the faythfull, as they haue vsed and done from the Apostles tyme in the Churche of god [k], and we dout not but god by thys marke (ioyned with the prayers of the Church whyche is there assistant) doeth seale the adoption and election in those whiche he hathe predestinate eternallye, whether they dye before they come to age of discretion, or whether they lyue to bringe forth the fruites of their fayth, in due tyme and accordyng to the meanes which god hath ordeyned.

k Origen 5 booke vpon the epistle to the Rom.

49. Application of all that goeth before of the Sacrament of the Supper and the ryght vse thereof,

The signes of the Sacrament of the Supper be bread and wyne. The substancialles ceremonies, accordynge to this holy worde (to the whiche no man hathe anye moore power to adde or diminisshe, then to make new promysses or newe Sacramentes) [a] be concernynge the ministter who representynge Iesus

a Math. 26. Marke. 14 Luke. 22. 1. Cor. 11.

Jesus Christ, after the rehersinge and expoundyng the ordinaunce of the lord, with invocation and publyke prayers, then to breake the bread and distribute to the people, and lykewyse the cuppe. Also for those which receyue the supper, wyth the minister particulerlye in hys office it is for them to take, eate, and drynke: and finallye all togeter to render thankes with one hart and with one mouthe.

The thing signified is the same which the doctrine presenteth and declareth to vs ordinarily. And of Baptisme likewyse, that is to say, Jesus Christ [b] conceyued, borne, crucified, dead, buryed, rysen, ascended into heauen, to be made for vs the entier and perfecte sapience, righteousnes, sanctification and redemption. [c] So then we doubt not but according to the promisse of our God, the verye body and the very blood of the lorde, that is to say Jesus Christ himself, wyth al his goodnes and treasures, is offered to vs verily and withoute fraude, to be receyued

b 1. Cor. 15.

c 1. Corin. 2

receyued of vs inwardly in fayth, by the vertue of the holye Ghoste, into euerlasting lyfe, euen as verily as is offered to our outwarde senses the breade and the wyne, for oure corporall sustenaunces and lyfe, whiche for this cause is called the body and blood of Jesus Christ, that is to say, they be the very exteriour signes and corporall markes, of that which the lorde offereth spiritually on hys parte, that is to say, of the very body, and blood of Jesus Christ. For it is an accustomable maner of speakynge in the matter of the Sacramentes, to geue to the figure the name of the thyng signified by it. As it is sayde that the cuppe is the new alliaunce [d] or couenaunt, that is to say, the marke and true signe of the newe couenaunt, which is made by the sheadynge of the precious bloode of Jesus Christe. So is said also that the Circumcision is called the alliaunce [e], that is to say, the very signe and ratification of the alliaunce. Also the Lambe is the passage [f], or passeouer. Item the stone in the Desert

d. Luke. 22

e. Gene. 17

f. Matth. 26 Mar. 14. Luke. 22

sert was Christ g, that is to say, verilye
representyng Christ. Also it is sayd of g 1.Cor.10
S.Paule concerning this matter, h that h 1.Cor.10
the bread is the communion of the bo-
dye of Christ, that is to saye, the true
signe or gage of the communion whiche
we haue wyth Christ. And this exposi-
on is not forged by vs, but expressely
and playnly observed by all the aunci-
ent doctours of the Churche, as folo-
weth in that the bread is broken, is re-
presented to our senses the passion of our
Lorde, which was broken with dolours
and sorowes of deathe, and the iudge-
ment of God in his bodye and soule for
vs. In that it is distributed, i the cuppe
lykewyse to all the communicantes, re-
presenteth to oure sences, that Jesus
Christe him selfe with all his treasures
and benefites is geuen to vs of God the
father into eternall lyfe.

¶ These places folowynge be al-
ledged by the fathers, touchyng
this exposition.

Iren-

Irene agaynſt the Valentians. Tertullian againſt Marcion. Origen vpō the boke of Nūbers. hom. 16 Item vpō ſaint Mathew 15 & 26. chap. Item vpō the Leuit. homilie 7 & 9. Item agaynſt Celius 8 booke. Cyprian 6 epiſtle of the fyrſt booke, and the 3 epiſtle of the ſeconde booke. Item in the ſermon of the ſupper. Athanaſe vpon ſainct Mathew chap 12. Ambroſe vpon the firſte to the Coryn. and fourth booke of ſacramentes chapter 4 Chriſoſtome vpon ſainct Mathewe in the imperfecte worke, hom. 11, Vpon the 2. Corin. hom 27. Vpon the Pſalme 22 Item in an epiſtle to Cefarius Auguſtine vpon the Pſalmes 8 & 89 Item Anguſt. vpon the wordes of the Apoſtle ſecond ſermon. Item in the ſermon made to the children, as Beda reciteth in his collection. Item 3 booke of the Trinitie chap 4 & 10. Item againſt Fauſtus 20. boke cha 21. Item of the citie of God. Item vpon the 54 Pſalme. Item vpon 26 homilie vpō ſainct iohn Item vpon ſainct iohn 27 treatie & 6 chap. & 30 treatie, 21. chap. 25. Item vpō ſainct iohn traict. 20 and 30. Item againſt Adamantus chapter 12. Item 3 booke of the doctrine of a chriſtian cha. 16 Item in the epiſtle to Boniface, and in the epiſtle to Dardanus, and in many other places. Leo Pope in the epiſtle wrytten to the clargye and to the people of Conſtantinople, Cyrill vpon ſainct iohn lib. 4 chap. 14. Item in the epiſtle to Caloſirius. Theodorit in the firſt and ſeconde dialogue agaynſte the heretikes: touchynge the verye bodye of Ieſus Chriſt. Heſichius the twentye booke vpon the Leuiticus eyght chapter. Gelaſe agaynſt Euriches. Bartram in the booke of the bodye and blood of the Lorde. 1. Coryn. 11.

Thas

In that we take and eate the breade and after drincke of the cuppe is a witnes of that which is interiorly done truly by the vertue and power of the holy ghoste. For he can thorowe the bonde of faith, ioyne and bind those thinges together which of themselues be farre deuided a sonder, concerning the distance of the places ỳ is to say, that as verily as we take and eate the bread and drinke ỳ wine by a naturall maner, the which incontinent after by digestiō torneth into our substance & norrishement of our corporall life: likewise as verily (although by a spirituall & celestiall maner, & not with mouth & teth) is Jesus Christ himselfe which is now in heauen on ỳ right hande of his father, communicated to vs, that we may be flesshe of his flesshe,[n] and bones of his bones, that is to saie, being knytte[o] and incorporated with hym by faythe,[p] oure soules and oure bodyes dothe attaine to eternall life: yea euen whilest we be in this worlde his spirite doth sanctifye and gouerne our bodyes

n 1. cor. 10 Ephe. 5
o Ihon. 17
p collos. 2
q Ihon. 6

and soules, to dedicate and sacrifyce all our life to his seruice, g and to ꝯ charitie of our neighbours for the loue of him. Finally, in that we take al of one bread and of one wyne corporally and visibly, so on the other part spiritually and inuisibly by fayth, we come all to participate and be partakers of Iesus Christ onely, the same I saye, sheweth to vs the bond and knotte which ought to be betweene vs all, as the mysticall bodye of Iesus Christ, our heade, according to the publike and common protestatyon whiche we doe make f.

g Roma.8

f 1.cor.10 &.12.b

The conuenance and agreement of the things signified, with the signes & ceremonies, is verye euident and playne by thys whiche we haue already said: namelye that as one loffe t is made of manye graynes gathered and ioyned into one loffe or pease of breade, and lykewyse the wyne beynge made of manye grapes declareth to vs the agreeynge of the sygnes wyth the sygnyfycatyon whereof we haue spoken heretofore that

t S. Augustin in the sermons of the sacramentes of the faith full in the tyme of Pasque.

is

is to saye the knotte and vnyon whiche we haue with Jesus Christ, and the mutuall charitie with all the faythefull in Jesus Christ their head, the worde that is to saye the ordynaunce and promyse of the lord. Wherunto the signes dothe sende vs, be suche as sainct Paule hath expresselye touched, together left to vs accordynge to the euangelistes. v 1.cor.11

The Lorde Jesus the same nyghte, in the which he was betraied toke bread, and when he had geuen thankes, brake it and sayde, take, eate, this is my bodye, whiche is broken for you, doe thys in the remembrance of me, and lykewyse he toke the cuppe, after he had supped sayinge, thys cuppe is the newe allyance or testament in my blyud, doe thys as ofte as ye drynke it, in the remembraunce of me, for as ofte as ye eate thys breade, and drynke of thys cuppe, ye shall shewe forthe the lordes death tyll he come.

The meanes to receiue Jesus Christ (as we haue sayde afore) is faythe, x and therefore sayd saincte Augustine, he x Ihou.5.f &.6.p

Prosper in his booke of Sentences. 5. the. vpon Esaie 66.c. & on ierem. 4 booke.22.c Saincte August of the life of god 25.c.21

a 1.cor.11 f

that is not of the bodye of Christe, y eateth not the bodye of Christe, and (as he sayde in an other place) the heretykes which be withoute the Churche, maye well haue ẏ sacrament, but not ẏ benefyts of the sacrament, from whence it foloweth, that a man must proue hymselfe, accordynge to the doctryne of the Appostle, a that is to saye, enter into oure selues, to see if we haue suche sorowe for oure synnes as it appertaineth and suche certaine and sure trust in oure God accordinge to hys worde by Jesus Christ our onely mediatour. And yet is not requyred such a perfyte fayth as no imperfection can be founde, but suche a faythe as is trewe and not feyned. In those then that be suche, the vnyon and coniunction whiche they haue obtayned with Christe, by their faythe, is more and more confirmed, and sealed by the holye ghost, in receyuing the sygnes and sure seale of thys coniunction and knot as it is sayde, that ẏ circumcision was in Abraham a seale of the righteousnes

ousnes of faith. b the other on the contra
rye, in dyspisyng that whyche is offred b Rom.2.4
to them, that is to saye Jesus Chryste,
and dishonoryng the synges and ceremo
nies instituted of the lorde bryngе them
selues culpable and gylrye of the bodye
and bloude of Jesus Chryste, from the
whyche continually more & more they re
cuylle and fall backeward. c.

The declaratyon of the deathe of Jesus c
Chryst, and consequently of all that wh 1.cor.11
che he dyd for vs, with thankes gyuinge
for the benefytes receyued, and the er
aminyng and prouing of our selues, be
of the substaunce of the supper. d and
therfore cānot be left out, nor peruerted
or altered wout great sacrilege. Wher d
vppon folowth that the supper of the 1.cor. 11.
lorde oughte not to be communicated to
those whyche connot proue nor examine
themselues, because they haue not the
vse of reason, as ponge children & suche c
lyke, e nor to those which haue not made 1.cor.11.
profession of their faythe, f or whyche f
be Judged vnworthylye that is to saye Act.8.

excõmunicated by the right iudgement of the Churche, g the whyche shalbe spoken of hereafter.

g Matth.18. 1.Cor.5.

50. The conclusion of the matter of the Sacramentes.

These thynges considered, it folowth that the sacramentes be not onely ordained, to offer to god gyuinge of thankes which also is called sacrifice and acceptable offring: but rather that we should receiue of his grace and liberalitye, the whyche is more precious then heauen and earth, that is the cõfirmation of our faythe and to be the nearer vnited, and ioyned to Iesus Christe into eternall life.

a Ihon.14. & in many other places Act 9.

51. wherfore the holye ghost is called the consolator or comforter and to what purpose and ende the afflictions of the faithfull serueth.

Finally it is easy to perceyue for what reason the holye ghoste is called the comforter, a Because his office is to ioyne vs to Iesus Chryst by fayth b and he that hath Iesus Christ hathe all c, it folowth

b Rom.8. 2.cor.1. Gal.4.

c 1.cor.2.

foloweth that by him onely, our consci-
ences haue wherin to be so pacified, and
so well contented and fullye satisfyed,
that namely we haue wherein to reioice
in oure afflyctions, [d] for as much as we
knowe, & be assured that they come not
to vs at auenture, but be sent of hym,
who hathe reconciled vs to hym selfe
by Jesus Christe, entreatynge vs in the
same wyse, that he hath donne hys
owne sonne, [e] and so by lytle and lyt-
tle to learne vs to hate synne, & dispyse
the worlde, [f] and moreouer by thys
meanes he moueth vs to praye and call
vnto hym, more earnestly [g] and de-
uoutly: and also Chasticeth vs in try-
inge and prouynge oure fayth, [h] and
in fyne maketh vs a shewe or a marke
for all the worlde to looke at to declare
howe greate is his vertue and power
in those whyche he hathe armed and
stregthened with his holy spirite [i].

d Roma.5 iames,1
e Roma,8
f Pet.3 1 cor,11
g Rom,8
h 1.Pet,1
i 2.cor.4 collos,1

Of the Churche.

The fyfth point.

1. That there hath alwayes bene and euer shalbe, a church, out of the whiche there is no saluation.

ALL those thinges wher of we haue spoken to be established and performed, by the goodnes of God be in vayne, if there were not certayne people whyche felte and tasted of the fruite and commoditye hereof. But for as muche as Jesus Christe hath an eternall kyngedome a he can neuer be wythoute subiectes: it was meete then from the begynnyng of the worlde, that there shoulde be a Churche, that is to saye a congregaspon & assemble of people, such as it hath pleased god to chose by his grace ẏ which haue acknowledged & serued ẏ trew god accor-

a. Sam. 7 Luke, 1 Psal. 93 & 110

accordyng to his wyll, by the meanes of Jesus Christ onelye attained by faithe, as it hath bene amplye declared. And we muste confesse moreouer, by the same meanes, that this churche and assemblie shal last for euer [b], what so euer assaultes that al the Deuils of hell can inuent or prepare against [c] them. Finallye, it muste be confessed necessarily, that without Jesus Christe there is no saluation. And whosoeuer dieth not being a member of this congregation and assemblie, is excluded and locked oute from Jesus Christ, and from his saluation [d]: for the vertue to saue which is in Jesus Christ appertayneth not but to those which acknowledge hym for their God and onely sauiour [e].

b Psal.132. Ieremy.31. Math.28.
c Esay.54. Math.18.
d ioel.2.3.
e Iohn.3. Gala.3.

2. There can be but one true church.

As there is but one God [a], one faith and one onely Mediatour betwene God & man, euen Jesus Christe [b], heade of hys Churche [c]. So lykewye there can be but one Churche.

a Ephe.4.
b 1.tim.2.
c Ephe.14.5. Col.1.

1.Corint.11.

3. wherefore we call the Churche catholyke.

FOr as muche as God hathe spredde forth his Ghospell, that is to say, the preachyng of saluation, whiche is the Scepter of hys kyngdome, thoro we the vniuersall worlde, and hathe chosen of all nacions such as seemed good to hym: For thys cause there oughte to be confessed one catholyke Churche, that is to saye, a vniuersall Churche: Not that it cõprehendeth al men generally (for the greatest parte be not of it) but because the faithfull be dispersed ouer all the earth, according as the lord hath chosen them, not beyng restrayned to anye certaine place, tyme nor nation.

a Psal.2. Esay.54.55. Mar.16. Actes.1. Col.1.

b Math.20.

c actes.10. apoc.7. Mat.11.

4. In what thyng lyeth the communion of saynctes.

BEcause ỹ church hath but one onely lord & soueraigne prince, al ỹ faithfull in what place soeuer they be dispersed, be conioyned & knit together as ỹ burgeyses or inhabitants of one communalitie

a Ephe.4. &.5. Collo.1.

munaltie, being all partakers of ẏ same priuileges b: that is to saye of the goods and treasures of Jesus Christ, who for this cause is called their head, as they be called the membres of hym, for that he only by his vertue vnitting and ioyning them to him selfe, doeth quicken them, iustifie them, and sanctfie them c: wherfore none maye lawefullye vse this tytle head of the Churche but he onely. And beholde this is it that we call the communion or communaltie of saynctes: For in the scripture thys worde Sainct is attributed to all faithfull, lyuyng yet in this worlde, for as much as they haue attained to Jesus Christ by fayth, their onely righteousnes and sanctification.

b Rom. 12. 1. Cor. 10. & 12. Col. 3. Psal. 46.

c Ephe. 4. Iohn. 17. Roma. 8. 1. Cor. 1.

5. The churche hath but one heade, that is to say Iesus Christ, to whom there nedeth no lieutenaunt.

IEsus Christ head of this Church, for the reason whiche we haue sayde wyll haue no companion a, as the wyse woman in the scripture (to the whyche the

a 1. Cor. 3. Ephe. 4.

the Churche is compared) hath but one husbande b, and one body hathe but one head: he hathe no need of anye successor, (for he is God lyuynge eternallye c) nor anye Vycare or Lieutenaunt, for we haue all hys wyll by wrytting d. And moreouer beynge God, he is euer present him selfe in the middest of his churche by his infinite power, neuer departynge from it, as him selfe hath promysed e, wbyche neither Vicare nor Lieutenaunt can doe. And in deed the blyndest man in the worlde maye see whether those men be tumbled and fallen headlonge, which woulde robbe and depriue Jesus Christe of thys preemynence, where as in deede they haue scarse one lytle corner of the worlde to gouerne, in comparyson of the whole worlde.

b 1. Cor. 11. Rom. 7. Ephe. 5.

c Roma. 6.

d Iohn. 15. Act. 20. 2. tim. 3.

e Math 28. Iohn. 14.

6. The communion of the sayntes letteth not hyndereth not the diuersitye of offyces amonge the faythfull.

Jesus

IEsus Christ gouerneth his Churche so by his holy spirite, that not withstandyng he vseth men as instrumentes, for to plant and to water, as S. Paule speaketh a: moreouer, he distributeth his giftes and graces diuersly, howe, when, and to whome, seemeth good vnto him for the entertainement & gouernement of all the bodye of the church b, in the whiche he wylleth all thynges to bee done by good order and pollicie c. It is not Gods pleasure nor wyll that we should accept all the members of ỹ church equal, in their charges and offices, and by this meanes bryngе a confusion into the house of God. But contrarywyse one of the principall differences that we haue with oure aduersaries, is we require that the ecclesiasticall pollicie be establyshed and set by a gayne accordynge to the worde of God with the aduyse and counsell of the auncient fathers, whiche haue left vs theyr Canons for testimonies of the conduction and gouernement whiche thei held

a Col 3 1. Cor. 5

b 1. Cor. 12 hole chap. Ephe. 4

c 1. Cor. 14

in

in their tyme: yet not withstandynge all thinges to be ruled by the worde of god and consider diligentlye what thinges are expedient to be reteyned or to be altered for the edification of the Churche: For in matter of pollicie, euerye man knoweth well that all thynges be not conuenient in al tymes nor in al places. Marke I saye, this is it that we haue alwayes required, and we yet earnestly require it: But seyng the negligence of many, and the small hope that we haue to be prouided for in a generall or common consent: force hath constrayned certaine prynces and Lordes, hauyng knowen and seen the common disorders, to prouide and sette orders in theyr owne countreys as we doe see. Nowe they doe not well that fyl the eares of Prynces, that we be seditious persones and heretikes, and that we allowe no counselles nor ordinaunces of the churche, whiche be manifest slaunders and false rumours, as ye maye perceyue if ye wyll geue vs hearynge as appertayneth

tayneth, and not to make our enterparties and enemyes Judges of our owne cauſes.

7. The markes whereby we maye diſcerne the falſe churche from the trewe.

WE require firſte that there be put a differences betwene the trewe Churche and that whiche is not. Although they boſowe this name. And alſo betwene thoſe whiche be in ſuche wyſe within the Church as they be alſo of the Churche: and of thoſe whiche be not of the Churche, although they be in the Churche. For it is moſte certayne that Sathan deſyreth and is buſyed to worke ſo that his Synagog be eſtemed for the trewe Churche: and ſo long as the churche ſtryueth here on earth, it is certayne and ſure that the chaffe ſhalbe medled amongeſt the good grayne [a], and the Cockle amonge the Wheate. Nowe to the ende that we be not diſceyued, if it be poſſible, theſe differences be to be underſtande. The marke of the

[a] Math 13. 1. cor. 11.

treis

trew Churche is the preachynge of the lyuely worde of the sonne of God, accor ding as it was reuealed to the prophets and apostels, & by them declared to the worlde, therein comprehendinge consequently the sacramentes & the administratiō of the ecclesiasticall discipline, so as god hath ordeined it: for there is none other worde of god, nor other maner to preache it. For this cause Jesus Christ saide, his shepe folowed him; for they knew his voice [b]. And in sendyng hys apostles, he said not go preach al that semeth good to you: but teach & preach saith he, to kepe al those things which I haue cōmaunded you [c]. Also for this cause S. Paule saide to ẏ Coryn. ẏ he had geuen them none other thing then that whiche he receyued of ẏ lord, & after reciteth the ordinaunce of god, as it is written in the euangelists [d]. And for this cause he said, ẏ the faithfull be buylded vpon ẏ foundatiō of the prophets & apostles [e] that is to say, vpon the doctrine whiche the prophetes and apostles haue planted in the church,

b Ihon.11 Note well.

c Math.28

d 2.Cor.12.

e Ephe.2. Actes 17 2.Peter.1.

church, of the which Jesus Christ is the foundatyou and heade corner stone.

And sayncte Peter also declareth playnely: there is none other word of god then this (sayth he) which is come among you by the preachinge of the ghospell,[f] And doute ye not but that the Apostles haue not only preached, but also lefte by wryting all that whiche is the word of God necessarye to saluation[g], accordinge to that whych sainct Paule sayd, that the holy scripture is geuē by inspiration of god to make parfite the man of god[h]. Lykewise S. Ciprian. For as muche as we must heare Jesus Christ only, we nede not geue eare or take hede to that which some haue Imagined or inuented to be made, but to that whiche Jesus Christe, who goth before, hath made, & we ought not to folow ẏ custume of men, but the veritie of god. For a conclusiō, in what place so euer the worde of god be truely preached, ẏ sacraments duely ministred wͭ the ecclesiastical discipline established conformably to the holy & pure doctryne

f 1.Pet.1 Roma.10

g Actes,20 Gsla.1

h Tim,3.

of god there we acknowledge to be the true church of god, in what so euer place it be, how small a number or lytele apparance so euer it hath before man.

i Mathe. 18 Luke. 12 Luke 10 1. Cor, 1 Mathe 11

8. Whiche be the trewe members of the churche.

THose be of the Church which haue the marke of Christians, that is to saye faith. a Those haue faith whiche receyue ỹ only sautour Jesus Christ as hath bene sayd. b Flying from synne folowing righteousnes, c that is to saye, which loue and feare onely the true and eternall god, and their neyghbours, according to the word of god, without turninge or swaruinge eyther to the right hande or to the left: d not but that there are great infirmites in the most perfitest e and also there is greate dyfference betwene those in whō synne reygneth fully and those in whome there are yet but remenantes of synne f. Brieke those same be of the trew church in whom the spirit (whiche is the gifte of grace proper to the elect and not of nature) striueth a-

a ihō. 8 & 17 iohn. 4 1. ihon. 4

c ihon. 3 Rom. 6 Rom. 8 Gala. 5

d ihon. 1. & 3. and. 2

e 1. ihon. 1 1. Cor. 13 Philip. 3

f Rom. 6 2. cor 7 1. ihon. 3

gainst

gainst the fleshe,g and whithe maie saye with S.Paule, I doe the euell whiche I would not,h that is to say to the which I giue no such consent. As those doe whyche be not regenerated by the spirite of god. Behold here those whiche be of the trewe Churche, but as for the others, of what estate or degree so euer they be in the church, yea thoughe they were Apostles of as good auctority as euer was Judas,i yet be they not of the churche. But assone as god hath reuealed them they ought to be k reiected and eschewed of all Christians so long as they be inreformable: for such be not of the churche this day in effect, which maye be, or shall be to morowe, or when it shall please god, who accordyng to his eternal counsell, hathe disposed the monethes and times, in the whiche he wyll call his electe to himselfe m.

g Rom 7. & all the cha. Gala.5
h Rom.7
i ihon. 6. 1.Ihon 1
k ihon.15 1.cor.5 2.Thes.3.2
l 1.cor.2
m Mathe.20 1.cor.7

9. The marckes or tokens of the churche be not alwayes in one estate and howe it oughte to be gouerned.

Furthermore we know that the markes and tokens of the trewe churche be not alwayes in one estate nor they be not alwayes one concerninge them selues. But god accordinge to his incomprehensible wisedome, in punishing the ingratitude of ỹ world, some times withdrawyth and taketh from vs part of his lyght, in such wyse, that some time it semeth that the churche is at an end or destroied as we see it happened in Israell in the time that Christ came in to this world (For set the Jewes a part there was not one trace or steppe of the trew markes of the church in the world. And as for Jerusalem, what ignorance what corruption of doctrine, what wyckednes, was there when Jesus Christe the trewe messias, had no greater enemies then the blinde guides which conducted & taught ỹ other a. But yet ỹ lord doth neuer take away the hole foundation of his Church, but alwaies hath a certaine flocke, b somtime greater somtime smaller, as himsalfe declared to helias c.

a Mathe. 15 ihon. 1 Luke, 11 Isaye. 29
b Mathe. 28
c 2. Kings. 19

Also

Also we may see how it is come to passe in our time, that there is no people in ỹ worlde more abused, then those whiche wold knit & tie the Church to a certaine place, & to the succession of those, whiche they call bysshoppes, whiche in very dede be nothing lesse, both by ỹ word of god, & by the ancient canons. Wherby it is easi to shewe ỹ frō the head of them all to the smallest they be excōmunicated and cut of from ỹ church if they change not their life & maners. Now the ducty of the children of god is not onely to serue god, in what place soeuer they be or whatsoeuer ruine or decay there be in ỹ church, but when it shal please god, to establishe and build vp again her ruines & decaies, eyther here or in any other place, not being bounde to anye people, or natyon, whatsoeuer they be: but whē it pleaseth him to set vp again his standard, whych is ỹ ministration of his holy word: ỹ duety I saye of ỹ children of god, is to ioyne themselues to ỹ true flocke, and separat themselues frō those whiche be not. Fo-

lowing ỹ admonitiõs which ỹ prophets d gaue, and also that the lord said, where the deade kerkes is thether wyll the Egelles reſoꝛte e.

d Eſay. 49. & .52. 1. Ihon. 3.

e Mathe. 24.

10. Wherein conſysteth the duerye and auctoritie of the churche generallye.

THeſe thinges conſidered we becom nowe to declare what is the powꝛer and ouctoꝛitye of the trewe churche to the which we maye aunſwere in one woꝛde, that she conſysteth in the obeydyence which she oweth to her only ſpouſe Ieſus Chꝛiſte. As to god, a and to gyue ouder foꝛ the ſeruyce of Ieſus Chꝛiſt: cõſideryng ỹ the members be oꝛdayned foꝛ to ayde one an other b. But this ought to be yet moꝛe fully expoũded. We will ſpeake in the fyꝛſte place of the auctoꝛitie of the vnyuerſall Churche, and of the particular mẽbers of the ſame, I ſpeake of thoſe whiche haue charge of the mynyſtratyon.

a Luke. 1. 1. Pet. 1.

b 1. Cor. 14. Mathe. 5.

11. Of the auctoritie of the vniuerſal counſelles and fyrſt what is a vniuerſall counſell.

The

The name of vniuersall church comprehendeth properlye the generall assemblye and congregation of all the faythfull together. But for as much as the lorde dyd scater and deuyde them into dyuers partes, it was necessarye to vse distinction of parishes and dioces, for to keepe a certaine order. Moreouer it is not expedient nor yet possyble, that all those which make profession to be of the church, shuld be assembled together one by one, when it shalbe requisyte or nedefull to appoint orders [a] concernynge the whole body of the church. We call then the vniuersall churche, in this matter ỹ we haue to entreat of, an assemble wher to all the courches (as farforth as maye be) be gathered or assemblied together: although it happen somtimes ỹ one mā do appeare in ỹ name of one hole church or of one hole nation. Whē it shalbe expedient so to do [b] it must then be vnderstand what is the power & auctorite of such an assemble whiche they call generall counsell.

[a] 2 actes.14 Titus.1 1.Cor.14

[b] Actes.15

12. How far we may differ from the consels.

SOme there be ẏ contemne the coun'sels of ẏ church as things of nothing: some other thinke ẏ al that commeth from ẏ counsels, oughe to be receiued as the word of god wout exceptiõ. But we do not agree wͤ the one nor ẏ other. For we dout not but ẏ lord is amongst those whch be lawfully called in his name, as he hath promised, althoughe they were but two or thre:[a] then muche lesse do we dout, but that he gouerneth wͤ greatter power in ẏ greater cõpany of his church, whiche he gouerneth by his holy spirite. [b] And we knowe & be assured ẏ the truth of god is stedfastlier groũded then vpon mẽ [c], whatsoeuer they be: for we al know not god as yet, but in a part [d]. Moreouer experience sheweth vs sufficiently, how easye it is to abuse this tytill of coũsels, & namely what cõtrarietie there is among thẽ. Wherfore we conclude, ẏ a meane must be kept which is neyther to dispyse thẽ, nor yet to extoll & set them vp aboue god who onely cannot erre.

a Mathe.18

b Actes 15

c 1.Cor.2

1.Thess 2

d 1.Cor.13

And

And Saint Augustine sayth the church ought not to be preferred before Jesus Christ. For he iudgeth alwaies truelye, but ỹ ecclesiasticall Iudges often times may deceyue themselues, & truly so they do. For who condemned Jesus Christ? A counsel lawfully assembled, if we cõsyder the outwarde succession and appearaunce. Who concluded that those whyche were baptised by heretykes, shoulde be rebaptised? A counsell of Affrica, where as was saint Cyprian. And to be bricke, if it shalbe needfull to consider the inconstancie of the iudgement of the counsels, I speake namelye of those whiche wythoute controuerye haue bene gathered in the name of god: It shall be easie to declare that suche haue but a weake stay whiche haue no surer foundation. But yet we meruelle of those whyche reproue and condemne vs as contemners of counselles, whiche neuertheleſſe, will kepe them selues no one iote of them. Witnesse the counsell of Basyll which was abolished by al the

Popes folowinge and others. Nowe to the ende that they may the better vnderstande, whether oure sayings be conformable to the trueth of God or not, see what we shall saye in this matter hereafter.

13. To whom it pertaineth to call a counsell.

The communaltie ought to be assembled by order, and then by authoritye of some one elected among them, we doubte not but that it is the office of the magistrate, to geue order and prouide that the ecclesiasticall estate maye be well gouerned and ruled in peace, and to encrease therein. Nowe yf the chyefe Magystrate bee a Christian by his authoritye such assemblies ought to come together, as it hathe euer beene practised in the Church of God without contradiction, vntyll suche tyme as the ambition of the Partriarkes, and especially they of Rome, hathe reuersed and ouerturned the whole order. Notwithstandynge we confesse that for lacke of

a 1. Tim. 2.

christian Princes, or when they shall not do their dutie, then muste the Pastours whyche whatche ouer the flocke take hede to those thynges ỹ be necessarye for the church, but in such sorte as al thinges may be done without ambition or disorder, as we see howe the churche of Antioche hath practised, as it is written in the actes of the Apostles.

Read al the ecclesiasticall history and ye shal fynd the Emperoure cõmaũdeth and not popes bulles to holde generall counsels.

14. Howe those ought to be chosen, which the churches doe, sende to the counsels.

When it was requisite that thynges shoulde be done extraordinarily in a general assemble, in the name of a whole church or of a communaltye: as if it were needfull to sende one man or dyuers, or many men, in the name of a whole paryshe, diocesse or natyon. All though it were supposed that those persons whiche had the ordinarye charges and offices in the Churche, were then the most meetest to deale wyth the affaires in counsels, which was in that time when the offices were geuen to suchs persons

persõs as wer most mete, by a free eccle siasticall election, whyche was then done with fastyng and prayer. Yet neuertheleſſe, in thoſe dayes there was great choyſe, ſo that al the church with a common conſent had reſpect to chuſe men whiche were endewed with giftes and graces of the holy Ghoſt, as well in lyfe as in learninge. As it appeareth in the hiſtory cõteined in ỹ Acts of the Apoſtles, concerning the fyrſt coũſell holden at Jeruſalem, where the Apoſtles were gathered together a. Muche more nowe when all is ouerturned, and in ſteed of Paſtours, they are Mummers or Maſkers, as all they worlde maye ſee. Nowe who that woulde chuſe and gather together into one heape and companye, all the fylthye and abhominable rabble of the worlde, let him aſſemble thoſe whiche they now cal Prelates of the church, and he ſhal fynde that from the greateſt to the leaſt they bee all bounde by theyr othe to maynteyne and vpholde the tyranny of him againſt whom the counſell

a Act. 15.

The forme of the othe is pryuted.

ſhoulde

shoulde be assembled and gathered. And the whole rabble of them be entred into the Churche by bybes and symonye agaynst the commaundement of god, agaynst the manacyng and threatninge of Saint Peter, agaynst all the customes of the primatiue Churche, against all the auncient Canons, decrees and Counsels, whereby all suche personnes be excommunicated, and throwen out of the churche: then muche lesse oughte they to be holden for Prelates & gouernours of the Churche whyleſt there is suche disorders. I saye, what solythnes is it to al suche an assemblie a godlye or lawfull Counsell, where skant on can be found which is a member of the true churche of God? We say then to assemble a lawfull counsell, those oughte not whiche (be nothynge lesse then that they be called) to enterprise anye thynge on theyr owne authoritie. But the churches oughte to assemble together, with fastyng and earnest prayer, with a common consent (where it may be suffered

b Math.10

c Actes.8

Besyde the history ecclesiasticall readthe synodes and decrees.

or

or at the leaſt with the beſt order that maye be done) euery churche to elect and appoynct thoſe whiche be knowen to be vnreprouable in theyr lyues, endued with the ſpirite of wyſedome and vnderſtandyng, and other gyftes meete and neceſſarie to ſuche an office, without reſpect of croſſes, Myters, double crownes or any ſuche maſkynges, vnder the whiche all the worlde maye ſee what knowledge or giftes of ỹ holy ghoſt dwelleth.

15. Euerye man ought to be heard in the counſell. Prouyded that there be no confuſion.

FOr as muche as Hypocrites maye deceyue a whole multitude, and alſo the holye ghoſte diſtributeth hys gyftes and graces, to whome he ſeeth good [a], and oftentymes to thoſe whiche be of leaſt eſtimatiõ [b], as it happened to Jeremye [c] and to Amos [d], at that tyme when all the prelates of the churche had cõſpired againſt ỹ truth of god, ¶ as we ſee in our tyme the great workes of God which he doth dayly by the ſelye ſymple ones

a 1.Cor.12
b 1.Cor.1.8
c ieremi.11
d Amos.1

ones and moste dispysed in the worlde: we saye that the assemble of a Counsell ought to be so appoincted to certain persons as hath bene sayde before: yet not withstandyng no man ought to be shut out or excluded, but all to be heard, for to knowe yf God woulde reueale anye thynge by his mouth, without disorder or confusion, as it was practised in the first counsell of Nyce:

e Nicephore in his historye ecclesiasticall, 8 booke 14 chapter. & 5 booke 15 chapter.

16. Who oughte to preceade or be chiefe in the counsell.

If it be needfull to knowe who ought to procede in this assemble, for to gather the voyces, and to gouerne al the whole action of the counsell. It is well knowen what order was set amonge the byshoppes, at the first counsell at Nyce [a], but it appeareth by the historye that at that tyme there was no certentie of this preeminence to presede or be chiefe, but voluntarily the byshoppe of Alexandria did presede amonge the byshoppes, as it appeareth by the actes of the

a 6 Canon. 7

the firſt counſell of Nice, and of the firſt and ſeconde counſell of Epheſus. And as concernynge the biſhoppes of Rome his Vicars had not but the fourth place in the counſell of Nyce. And whereas he preſede in the counſell of Calcedon, it was of fauour. As it appeareth by the requeſt, which Leo biſhop of Rome made to Marcion the Emperour, and yet the ſucceſſor of Leo, ſtryued not for the firſt place, in the fifth coũſel of Conſtantinople, againſt Menas biſhop of the ſayde place. And alſo at the prouinciall counſell of Carthage, Aurelius preſede without contradiction. There beyng preſent the Vicares of the biſhop of Rome who at the ſame counſell was condemned of falſhode, in the preſence of ſainct Auguſtine. But notwithſtandynge reaſon and experience teacheth, that to geue this degree to one certayne place, without reſpecte of the perſon, is a thynge of it ſelfe moſt vnreaſonable. Although it were that the elections of the eccleſiaſticall paſtours were done in

suche order as appertained. For as it ought to be he who is most mete, as far forth as man may iudge, ought to be preferred before all others, as we see ỳ in ỳ generall counsell of Aquile S. Ambrose gouerned without any mencõ making of the Bysshoppe of Rome. Who shall assure vs that the greatest townes, hath alwaies ỳ best learned prestors although they had raspect (in chosing them) to learning and godlye lyfe? If reason doe not cõtent vs, come to experience, yea namely in a time ferre better without comparison then this our time. Let them read the Actes of the folwer first synodes, and they shall finde what disorders be happened of such prelators of his pontifical seges, let them ioyne to it the falsehod of Bonifare the rl Bishop of Rome, discouered & reuealed in the third counsell of Carthage, aboute the yere of god iiii. C. xri. where as was Saincte Augustyne, and ye shall see what credite the bishop of Rome had then in Affryca, euen he whiche sayde he ought not to be iudged

Reade the historie of the fourth counsell of carthage not as it is falsified in Latyne but as it is in the Greeke texte printed at paris

of man and was iudged there and condemned. And yet it cānot be found that this partriarchall presidence the whiche at that time contented the Bysshoppe of Rome, dyd stretche so farre as to haue auctoritie to demaunde the suffrages, & to haue conclusions, but onely to haue the firste place amonge the Bysshoppes: where as at that time we fynde, that there was no certayne order kept in the firste counsells. Also it appeareth by the Actes of the.iiii. vniuersal counsells that the deputies for the emperoure demanded the voice, and gouerned the action of the councells the emperours beinge but laye men b farre was it from them to vse that tirannye, whiche encreased and spronge vp by lyttle and lyttle after the deceasse of Gregorye the nynth. In fyne, we saye that in the generall counsell (sette a syde all ambycion, and take those meanes whiche shalbe moste easy to fynde, amonge those whiche seeke but the glorye of God onelye) those ought to preside and be chiefe whiche shal-

b Nicephore 15. booke. 30. Chapter The actes of the counsell of chalcedon.

shalbe founde the moste meetest wonte respecte of sea or trone. And concerninge the distributions of ỳ seates & rankes he which distributeth & appoynteth thē sheweth sufficiently wt what spirit he is led.

17. Howe farre extendeth the power of the councells, and why they be ordained in the churche.

BEholde here how the lawfull counsells ought to be assembled, without respecte to anye thinges saue onelye to the honour of god, and the edification of the churches. As I doe vnderstande & haue learned by the holye scripture, and by readyng of the moste auncient ecclesiastical authours. Let vs come now to consider howe farre extendeth the auctoritye of a counsell, lawfully assembled. We saye that a Christian counsell shall not be assembled, nor neuer oughte to assemble, to make anye newe article of our faithe. And that for .ii. reasons. The first is, because it appertayneth to God onely to declare what and howe daungerous it is sinne agaynst hym, and what

is sinne, and what is not. Breife, it is he onely whyche hath power ouer oure consciens, and vpon our faith, so that no man can vsurpe this office, but he wyll (after a maner to saye) driue god oute of his seate. a The secõd is that god before the comming of Iesus Christ, hath sufficiently instructed and erected his churche, by the patriarkes. First by visyons, and other meanes as it pleased him, and after by Moyses and by the Prophetes, preachers and publyshers of that doctrine which was gyuẽ, and also written by Moyses: who b expresselye forbiddeth to adde or diminyshe any thinge. c Much lesse then is it lawfull to alter or change d any thing. Finally Iesus Christ at his comminge, hath fully and perfectlye declared to vs the will of hys father, leauynge oute nothyng. e Also ascendynge from vs into heauen (concernynge hys corporall presence) did gyue his holy spirite, in suche measure to his Apostles, and other godlye personnes that were stirred vp, that they dyd vnderstande all truth,

a Collos. 2. 1. Corint. 7. Matth. 15.

b Hebr. 1. Deut. 12.

c Deut. 4.

d Hebr. 2. 1. Cor. 11.

e Iohn. 15. Hebr. 1.

truthe f, the whiche they haue preached and written to the entent to put backe and preuent Sathan, that he should not abuse the worlde with hys lyes so easely. And in thys doeinge we see howe warelye and diligentlye the Apostles obserued the same. Neither g adding nor diminyshynge to the substaunce of the word of Jesus Christ: who neuertheles were the very organes, and as interpretours or spokes mē (and after a manner to speake) notaries of the holy ghost, whiche office was not geuen to their successours, who ought to cōtent themselues with the foundation of the Prophetes & Apostles. h For if the Apostles did not knowe all those thinges which be required to saluation, who then hath knowē amongest men. And howe can that be trewe, whiche the lorde hath expresselye delared and promised to the contrary? i And how should they haue bene saued? But if they had knowen, and had not published and declared it, had they not bene vnfaithful k? If they had preached

f iohn.14

g Act 20 Gala.1

h Gala.1 Ephe.4. Note.

i ihon.14.d &.16.b

k 2,Tim.5 .Cor.4

and had not written but halfe or a part, what assurance had there bene in their doctrine? And as S. Augustin speaking of the traditions whiche they call Apostolikes: If Jesus Christ had kept backe any thinge from vs who could saye it is this, or that? Or if any shuld say it, how could he proue it? we conclude then that it is open and manyfest blasphemye a-
gainst the auctoritie of Jesus Christ, the
1. Cor. 8 onelye espouse, lord, maister, and heade
2. Cor. 11 of the Churche, against the Prophetes,
Ephe. 5 and Apostles, against the worde of God and all the Auncient and faithfull doctours. Briefe it is to peruerse and ouerthrowe the foundation of the Churche, to esteme and thinke that it were lawfull to men whatsoeuer they were, to put to
De Gala. 1 or take from that doctrine, contayned in
1. Cor. 1 the holy scripture [m]. But here ye maye see what hath caused often times y faithfull to assemble, and come together.

First to maintaine the pure and syncere doctrine contained in the holy scripture, against the heretikes whiche would cor-

rupt

rupt it. Also to render and geue an open testimonye of the healthfull doctrine of saluation preached and written by the Apostles. Far was it frō them to assemble or congregate to adde to it anye thinge, in condemning it as vnperfyt n. Wherefore they did not assemble to stablyshe and confirme the scriptures, the whiche be grounded and stablished vpō the eternall truth of god, and shall continewe for euer: But for to confyrme themselues by the scriptures against sathan and his adherents. So then we beleue the holy churche, not as the foundation of the Scriptures o, but grounded vpon the doctrine of the scriptures, whiche be pure and the onely truth p, so that for this cause the churche is called by S. Paule and with good right the pyller & stay of the truth q. And consequently we esteme that assembly for a false Church which swarueth from this foundation, r & for a whorishe Churche that whiche berith the voyce of a straūger, not being content with the voice of her spouse. s

n Actes.15

o 1.cor.3

p Actes. 17 .Thes 5 1.Ihon.4

q .tim 3

r Gala.1 Collo.2

s Rom.7 Ihon.10

Secondly, the faithfull be gathered to gether for to appointe and set orders in the church, as it is to be sene by ỳ Actes of the auncient counsels. For of necessytie all thinges must be done in ỳ church of god by good order, as S. Paule said. But this may not be but when necessities do happē. But of this let vs marke well the poinctes which folowe.

1.cor.10

18. The first poynct to consider the case well when or at what tyme they shoulde sette vppe politike Lawes in the Churche.

Fyrst, there ought to be put great difference betwene the doctrine of salvation, and those thinges which they establishe onely for to kepe the ciuill order required in the Church. For the doctrine vnder the whiche also we doe comprehend the sacramentes, doe touche the conscience, and dependeth not vpon mā who is bounde to mayntayne it vnder paine of damnation, without changyng putting to, or diminishing anye thynge, in no maner of wise, as we haue decla-

red

red heretofore: but the canonicall ordynaunces concerning the maner of doing is all exterior and outwardly, according to the circumstaunces of places, times, & personnes: by reason whereof they cā neither be perpetuall nor vniuersall without exception.

For suche order and fashion may be holden in one place, which can not maye in no wise be vsed in another place. & suche thing also is good in one place or in one tyme, whiche shoulde be vnprofitable or domageable in an other. And for thys cause there is oftē tymes contrarietye amōg ỹ Canōs, as it was needful to haue respect to those whiche were expedient. For as muche then as suche ordinaunces be mutable, and made by man, it folowethe that they concerne not the conscience, but matters of slaunder and dysorder whiche shoulde be a let or stoppe of the purpose for the whyche they were sette vppon, that is to saye, the edification and quietnes of the Churche, as for example. It was agre-

ed vpon in Ierusalem by the counsell where the apostles were that the onelye grace of God iustifieth vs by faythe: Against those which would ioyne the Ceremonies of the lawe, with the sacrifice of Iesus Christ. And moreouer fornication is forbidden a. Beholde a doctrine which was not newely sete vp by the authoritie of the Counsell, but with good righte approued by this assemble. For as muche as it is the trewe doctrine reuealed to the worlde from the beginning and confyrmed by all the preachynges, and writynges of the Prophetes. Finallye, it is ordeyned that the Gentels shoulde abstayne from eatynge the sacrifices of Idols, from bloode and beasts that be suffocate or strangeled. I saye that this is an ordinaūce distinct from ỹ other goynge before, the whiche perteyneth not to the conscience, nor to salvation simplye, but onely to the exterior and outward lyfe, for to attayne to an ende more excellent and perfit, that is to saye, that the doctrine of saluation

a Actes. 15

might

might take place amonge the Iewes. b For if it had been otherwyse, the Apostles had been contrary to them selues. For in the beginninge they agreed and stayed vpon this, that grace onely iustifieth by faythe, without the workes of the lawe c, and also they had bene contrarye to the doctrine of Iesus Christe, which witnesseth and sayth, that whiche entreth into the mouthe defileth not the man d: and saint Paule whiche was in this Counsel should be contrarye to him self e. For shortlye after he wrote that ỹ kingdome of God was not in meate nor drynke, and that one might eate of all thynges wythout makyng any difficultie for conscience sake. Suche prohibitions be deuillishe doctrines f: except they be vsed at libertie to the edification of their neygbours. For auoydyng slaunder g, let those then whiche wyll not vnderstande this difference, declare to vs wherefore they haue abolished the Apostolicall ordinaunce, or whether they haue greater power then ỹ Apostles, or

b Actes.15

c Actes.15

d Math.15

e Rom.14 .Cor.8 Col.3

f 1.Tim.4

g Rom.14 1.Cor.7 and.10

elles whether they wyll geue place to the truth of God, and studye with vs to see that which may serue to the glory of god, in stede to serue their owne auarice and ambition, in abusing fasly the tytle and auctoritie of the Churche h.

h collos,1

19. The seconde poyncte which is to be consydered in the ecclesyastycall ordynaunces.

THE second poynt, forasmuche as suche ordinaunces and statutes be made to encrease the doctrine of the ghospel, let them be establyshed and set vp in such wise, that not onelye there be no abuse or kynde of superstition, but also the mā which of his nature is prompt & ready to turne the best thinges in the world into abuse, should not so easely abuse theym. And this muste needes be graunted that for lacke of takynge good heede in the beginninge to this poincte hathe bene the verye meanes to serue Sathans torne for to abolishe & destroye the trewe seruice of god in his Church: so that if nede were, we coulde shew before

fore ȳ eyes of all men, frō tyme to tyme and poinct to poinct, from what originall and beginning Idolatrye did spring and proceded, whiche at thys daye they call goddes seruice, and howe they haue degenerated, from degre, to degre, by the negligence of the Bysshoppes, and especially, by the faulte of those whiche haue bene to quicke to bring thinges into the Church without hauing respect to those thynges which after did come to passe.

20 The thyrde consyderation that oughte to be had in ecclesyasticall ordynaunces.

The thyrde poincte, for as muche as men be so prompte and readye to loue their owne inuentions, and to turne the trewe religion into superstition, and also the tyme of the shadowes of the lawe is passed, and that god nowe wylbe serued in spirite and truthe, a not in outwarde ceremonies: therefore aboue all thynges speciall regard muste be had that nothinge be broughte into the Chyrche, but that whiche is profitable and

a Jhon.4. Gala.2. All thepistle to the Hebreus.

and also verye mette and necessarye. Wherfore concernynge thys poynt we doe content our selues, with that state whiche we knowe was ordayned & vsed in the Churche in the tyme of the Apostles, and accepte that for the moste pure and moste holy state: although of a long tyme, manye tradytions hath ben attributed to the Apostles whiche they neuer thoughte, as Saynte Augustine well knewe and confessed. But certainly the purest simplicitye is the best, and ȳ more Jesus Christ is plainely and symply declared the more it is agreable to hys worde. So on the contrary these other religions, whiche feede the worlde without warde shewes, and tryfells (and in deede if the Churche of god had nede of so manye ceremonies, wherfore haue they then abolished those of Moises law consideringe that they were instituted, and cōmaunded by the mouth of God) doe they thynke it lawfull to make new ceremonies and sacramentes accordinge to their owne desyre for to shadowe and

hide

hide Jesus Christ from vs againe: Such ceremonies then oughte to be abolished as not only vnprofitable, but also cõdemned, being directly against the institution of Jesus Christ, as hymselfe witnesseth [b]. And Saint Paule likewyse after him [c], and to be shorte it is at this daye most euidently perceyued and sene in ỹ poore blynd and miserable state wherin the most part of christendom is now led. Wherefore Saint Augustine complayned of his time. [d]. Which would haue spoke otherwyse yf he had seene those thinges whiche were brought in afterwardes, yea and without any auctorite of the Church, and suche as semed good to themselues. But what shall then be sayde of those which be directlye forged and inuented against God? And neuertheles all palleth vnder the name of the Church, as thoughe the Churche abolished or put awaye the worde of god, or all those which call themselues the churche were truely so in deede. If they will not beleue vs in thys poynct wythoute fur-

b Ihon. 4. Mathe. 15. Actes. 10.
c Roma. 14. Col. 2.
d Epist. 118. to Ianuar.

further declaration lette them gene vs the hearinge and we will declare it to them truly or elles let vs die for it.

21. What is to be aunſwered to thoſe which alledge counſells againſt vs.

BE holde breifely the verye ende and marcke whereunto the counſelles oughte to haue regarde. But to conclude thys matter, we do not reiecte the counſells, but take occaſion by thys meanes to declare howe great enemies they be to the counſell, whiche braggeth vaunt themſelues moſt of the counſells. We do not entend to eſtabliſhe ỹ auctoritie of counſells in ſuch wyſe, that oure fayth be grounded thereupon. For ſainct Paule declareth that he woulde not enterpriſe this preeminence, which appertained to the onely lorde and maſter of ỹ Churche Jeſus Chriſte a, but fyrſte we muſte conſyder what counſells they alledge. Howe they haue bene conuocate and aſſembled. In what tyme, in what place, whoo were the Judges. And to what

a 1. Cor 7

what end and purpose. But principally the doctrine must be cõsidered whether it be conformable to the worde of God and as it was heretofore in the Apostles time by the doctrine of Saint Paull, as S. Luke doth wytnes b, and as Saincte Paule himselfe ordayned c. In fyne we holde and agree with the testimonye of the churche, so that it accordeth with the word of god, & that it be the trew church and none otherwise. And as I haue oftẽ sayde, so farre is it from vs to reiecte the auncient counsels, that on the contrary if we had none other defense for our selues we hope to declare before god and ỹ world, that there is no more greater and open enemyes to the councelles then those whiche make the poore ignorantes to beleue, ỹ they be the pyllers of Christendome, and for this cause doe mayntayne and keepe the world in ignorance and blyndnes styll.

b Actes. 17

c 1. Thessa. 5.

22 Of particuler counselles as of nations or prouinces.

P.i. That

That whiche we haue sayd hetherto of generall or vniuersall counsells, ought also to be vnderstand of particulars, as of one or manye Churches, when necessitie requireth, to mayntaine the doctrine of saluation with one comon consent and testimonie against the heretikes, and to prouyde for the preseruation and state of the ecclesiasticall ordinaunces and discipline as we may see of those whiche were ordeyned in the primatiue Churche, concernyng the prouinciall synodes and counsells.

23. Howe manye sortes of specyall gouernours there be in the churche.

Hauing finished this point of ỹ auctoritie of the body of the Church, it resteth to see what is the duetye & auctoritie of ỹ principall mẽbers therof, the which I thinke may be very well deuided into.4. kinds: the one hath charge to teache, the other to distribute ỹ ecclesiastical goods, the other to gouerne the spirituall affayres, whiche is the ecclesiasti-

ſtaſticall ordinaunces and diſcipline, the other to haue reſpecte aſwell to the publyke affayres of thys lyfe, as generallye to mayntayne the tranquillite of the wholle Churche, wyth the power of the ſword. But thoſe which haue ſeparated themſelues (beyng called the Churche or the clargye) from thoſe whiche be called laie people, as thoughe they were not members of the Churche (yea from the moſt noble) haue greatly erred, conſydering that kynges in the ſcripture are called the anoynted of the lorde a, (as are all the faythfull b) and S. Peter dyd vnderſtande by this worde clergye c (which is as much to ſaye a portion or heritage) all the whole Church of God.

a This is common in all the bookes of the kinges & Pſalmes
b pſalm. 105
c 1. Pet 5 1. iohn 2

24. The office of apoſtles, euangeliſts, and prophets in the primatiue churche.

COncernynge thoſe whiche had the offyce of publyke teachynge in the Churche, we fynde in the ſcripture but fyue degrees.

Which are Apostles, euangelystes, prophetes, pastors and doctours a, which are al somtimes generally called bysshopes, that is to saye watchemen or ouer seers, b sometime deacons, that is to saye ministers c, sometime presbiter that is to saye senator or elder d. Now concerning the three sort of these degrees, we are certaynelye perswaded that they serued onely at the beginning, when the lorde established the kingdome of the newe alliance or couenãt thorowout ỹ world. For the Apostles were ordeyned immediately from Iesus Christ, with equall charge among theme, but yet as pryncipall conductors of the wholle buylding not beinge restrayned to any certayne churche, or place as they haue dreamed of Sainct Peter, who by this meanes they haue made bysshop in stede of Apostle. But being sent to preache thorow out the world f, according as the spirit of the lorde conducted and ledde them as the g hystorie of ỹ actes of ỹ apostles declareth. And not as these false legendes

a
1.cor.12
Ephe.4
b
Actes.20
Phillip.1
c
1.Cor.3
Collos.1
d
Actes.20
1.Pet 5
e
Nath.18
Luke.22
Act s 20
Ciprian in the booke de simplicitate prælatorũ. Augustin. tom. 50
S. Thom
Gala 1
f
Actes.1
g
Actes 15

ful, not onely of folyes and lyes but also of blasphemies, wherwith Sathan hath stuffed and fylled the churche, the euangelystes were as readiutors of the Apostles, whome they folowed, as we se of Sylas, of Timothe, and of S. Luke, and others whiche ordinaryly accompanyed saint Paule, and were sente forthe and appoynted by hym, as the necessitie of ỹ churches dyd require. The Prophetes were attrayned more to certayne places who had syngular giftes for to expounde the secretes of the scriptures, and sometymes they had the gyfte to vnderstand and reueale thinges to come, for to approue and confirme by those myracles, the doctrine of the Apostles in these first beginnings of the church. Then remaineth nowe to declare of the pastors and doctores, whose offyce is necessarye and perpetuall in the Church of god in such measure as it pleaseth god. We shall speake of those here particularly.

15 Of the offyce of pastours and doctours.

THe charge and office of those in generall and namely of pastours, is to be diligent, and take heede to their doctrine a (under the which also we comprehend the sacraments) & to prayer under the which also we understand the blessing of mariages of the faythful, according to the auncyent custome of the Church: although often times the deacons haue supplied that office, of the administration of the sacramentes b, and also that which concerneth mariages: al the which thinges Iesus Christ dyd understande by bindinge and lowsynge, shuttinge and opening, and by the keies of the kingdome of heauen c, which is a matter very euil understand, and as yet much worse practised. Forasmuch then as heauen is proposed and set open to vs as a perpetuall dwellinge place, and there is none other waye to goe, nor other gate to enter in, then Iesus Christe d: And for so muche as the onelye meanes to haue Iesus Christe is faythe, the whiche is created and pre-

a acres.6. 1.Tim.4.

b 1.Corin.1.

c Mathe.16.

d Iho.14. &.10

preserued in vs by the holye ghoste, thorowe the preachinge of the Ghospell f, and the sacramentes, as it hath bene sayde heretofore g: Beholde then wherefore it is sayde that the passours or doctours, to whom thys worde and administration of sacramentes is committed haue the keye of the kyngedome of heauen h. Because that by theyr preachynges, the worlde maye be brought to eternall life hauing in their mouthes the worde of reconciliattion and truthe. Moreouer because that our sinnes holde vs bound. And the preching of the ghospell annexed with the sacramentes, declarethe to vs the delyueraunce from synne, from death, and from the deuyll k. For thys cause it is sayde, that the mynysters haue power to louse and to bynde, wtyh the authoritye of god. But here muste be noted the poynctes that foloweth.

f Rom.10. 1.peter.1
g actes.8 Roma.4
h Mathe.
i 2.cor.5
k Actes.26.

26. The difference betwene pasteours and doctours.

THe fyrste difference betwene paſtours and doctours, conſyſteth in this, that the doctors oughte to expounde the ſcriptures ſymply a & trulye for to haue the trewe vnderſtandynge & ſence, and alſo to examine the cathacuminie, that is to ſaye thoſe which be yet learninge the principills of Chriſtian religion. As origen dyd in the Church of alexandria. But the paſtors office extendeth yet further, which is to miniſter trewe doctrine by preachyng for the neceſſitie of the church, to teach, to reproue to comforte, and exhort b, accordyng as is requiſit, publikely and particularly, makyng common prayers and alſo watchinge daye and nyght ouer their flocke which they be charched with to fede publykelye and particularlye c wyth the worde of lyfe.

a 1.cor.2

b actes.6 Roma.12 1.cor.14 1.Tim.4 2.Tim.4 Tittus.1

c actes.20

27. The paſtoures and doctours be but inſtrumentes by the whiche God conducteth the miniſterie of hys worde.

THE seconde is that neither of them directlye, doe eyther bynde or lose, nor open nor shutte the kingedome of heauen, for it appertaineth to god onlye whiche hathe made oure heartes, to change them [a], and to drawe them [b], it is he onelye that geueth remission of synnes [c], to saue and damne bodye and soule [d]. But forasmuch as he is serued with men to declare hys worde and minister his sacraments [e] who be as tronckes or conduites thorowe whom he dystylleth and powreth his grace, into the hartes of hys electe, so it appeareth that this is the cause that so excellent titills and testimonies haue bene attributed to the faithfull ministers of the ghospell [f], Christe hym selfe sayeth. He that dyspiseth you despiseth me [g] hauing respecte to him that worketh in thē and by them. [h] As for the ministers being considered a parte, by themselues, it must come to this whiche Saincte Paule sayde he that planted and he that watered, is nothing but god which geueth ỹ encrease, there

[a] Psalm.51
[b] iohn.6.
[c] Marc.2.
[d] Luke.12.
[e] 1.Cor.4 2.Cor.5.
[f] ihon.20. actes.26. Math.5.
[g] Luke.10.
[h] 1.Cor.15. Gala.2. 2.Cor.5. [t] 1.cor.3.

muste also be a respecte ỹ the ministers of god be not dispised: and on the contrarye not to extoll theym into godes place nor set theym in his steede, as men doe oftentimes. Yea euen those whiche be nothing lesse then the ministers of god, howe shall we doe then? Let vs folowe S. Paule who in speakinge of pastours and doctors said: let euery one so esteme of vs, as the ministers of Iesus Christ, and distributours of the secrets of god [k].

k 1.Cor.4.

28. The marckes and tokens of falle doctours and pastours.

THE thyrde poynte lyeth in thys which S. Paule ioyneth in ỹ same text, the whiche is required also on the ministers parte that euerye of them be found faithfull [a]. Nowe we accounte not them for faythefull, and so by consequent worthye of the honor dewe to the ministers [b], nor yet to be accepted as ministers [c] whiche haue not receyued ỹ office and charge of the lorde, that is to say those whiche haue bene thrust in wythoute consente, as is appoynted by the Church

a 1.cor.4.

b Rom.16. Gala.5. 1.ihon.1. 1,tim.5.

c Phillip.3. 1.tim.6.

Church. And namely when the lord gyueth this grace in the worlde, that there is a Churche erected, (excepte god dothe sturre vp some one or two extraordinarily, as he hath alwayes done when it seemed good to him). For howe shall they preache saythe saincte Paule yf they be not sente [d]? And to saye truthe what earthlye prynce is there that wouldc allowe those thynges wythin hys realme whiche be done without his commaundemente?

[d] Roma.10. Ieremi.2.3.

Wherefore we doe exhorte all faithfull to take dylygente heede and beware of those whiche contemne the ordynarye meanes of a lawefull and godlye electyon, whiche importeth a true and fre examination of manners learning & doctrine without ambition or wicked meanes, whensoeuer it shal please god to erect his order in any place of ỹ world. For when this order by gods iuste iudgement connot be kept, it wilbe folly to hope for any reformacion confirmed by thē who be the very enemies of the Church.

Also

Also all extraordinarye vocatyons oughte to be suspected and in nowise to be admitted when god hathe opened the waye to ordynarie meanes, except there appeare euident and manifest causes. Also these be false pastors which be not hable nor mete to execute the office and charge. e Item all such as be defamed & slaunderous persons. Item those whiche execute not their offyce and dewtye, for he is no pastor that fedeth not his flocke. Item those which excede their commission, that is to saye which expounde not faythfully the worde of god, eyther chaunging puttinge to, or dymynishynge, but declare their owne fantasyes, or other mens traditions in steede of the word of god: al such persons I say be holden and declared namely by the auncient canons for false pastors and ministers of sathan and not of god. Wherefore all that euer they can saye or doe contrarye to this order is in vaine and friuolus before god, although they had fyftye crownes vpon their heades, and as manye bulles g: for the

e 1.tim.3. Titus.1.

f Gala.1. 1.cor.4.

g Psalm.116 Ihon.9. actes.4. 1.cor.4. Mathe.6.

the power to bynd and loose, to open and shutte, is appointed and limited to the ministery of the word of god h and pertei neth not to al those which hold the place of lordly pastors, but to those whiche be trew godly pastours. And if magistrats in steade to chastyce such, doe maintayne them, it foloweth that god dothe not allowe them nor their deedes, but reproueth them.

h Math. 28

29. Of degrees Whiche oughte to be amonge ministers of the word, accordinge as they be dysseuered by companyes.

In all companyes it is certayne ỹ there muste be an order, as we see there was among the Apostles in Jerusalem, where S. Peter a had the voice frely and wyllingly. But this establisheth not a preeminence of a state or dignitie: for it was but for a certayne order, and tyme as was expedient, and it was in suche wyse that Seinct Peter must render a counte to the Churche of hys byage, after he was burdened to

a actes. 1. and other places.

haue misused himself [b], and also suffred himselfe to be reproued by S. Paule at Antioche. For to cõclude we cõfesse that there must be a distinctiõ among pastors & doctors the more orderly to assemble together whã nede shal requiere & to kepe a decent order ý one presede and be chief among thẽ who was called in the beginning by the Grekes [illegible], ý is to say president as Iustine witnesseth [d]. Now we cal him in France boien, and in some places superintendẽt. And although we be not ignorant howe often ý auncient Church hath establisshed degrees amõg ý bishops, in thinking to do well, neuer theles considering the horrible tyrãnye & confusion whiche by this meanes is sprong vp in ý church of god, we content our selues wt the custome of ý Apostles which was to chose those which shuld cõduct their affaires, ý were most godly & mete, accordig as it was requisite: whose power extended on further nor longer time, then the consent of assemble dyd impoze, much lesse then had he power to doe

[b] acres. 11 [c] Gala. 2

[d] Iustine in the apologetique.

doe any thing on his owne hede, or auc-
toritie or to allege that he could not erre:
as it plainly appeareth in ỳ election of S.
matthias e in ỳ election of ỳ deacons f in
ỳ S. Peter & S. Jhon be sent to Sama-
ria by the other apostles g, & in the which
was said and done in the counsell of Je-
rusalem h and in Antioche i and by sainct
Paule in many placys k.

e Actes.1
f Actes.6
g Actes.8
h Actes.15
i actes.11 and.14
k The Epistles to timothe and titus.

34. The second degree of ecclesiasticall of fices which is the office of deacons & the distribut on of the goods of the church.

The secõd place of ecclesiastical offices lieth in ỳ ministration & the distribu-
tion of ecclesiasticall goods, where of the
apostles discharged themselues w̃ they
good wills, for ỳ they could not beare so
great a burden. Far vnlike were they to
those which at this day, call themselues
men of ỳ church a. First in ỳ churche of
Jerusalem were elected vii. persons, full
of the holy ghost, and of wisdome: and of
life approued by sufficiente testimonye
whiche were called Deacons, that is
to saye ministers, although this name
often-

a actes.6

oftentimes extendeth further [b], this order ensewed, and continued as all the aũcient ecclesiastical histories declareth. Also it appereth by the auncient canons that the ecclesiasticall goods were deuyded into fower partes [c], whereof one was distributed to clerks that is to saye, to those which were norysshed and maintained with the consent of their parents for to serue afterwardes in the churche according as they should be founde apte and meete, and also those whiche serued presently, yea which serued in effect and not onely in name, for the workemã is worthy of his hyre [d], and on the contrarye he that trauailleth not is not worthy to eate [e], wherein neuertheles thys meane was kept, that they respected to that which was necessarye. So far, that those which myght be mayntayned and kept of the goods of their parents, and yet neuertheles toke the gooddes of the Churche, were repzoued [f], yea as sacrilegers [g].

b Rom.17 and manie other places.

c fourth c. of synode holden at rome anno 337. item in the 3. Epist de symplicitate Episcopi Rom. anno 447.

d 1.Cor.9 Deut.25 Mathe 10

e 1. Thessa.3.

f 1.tim.5.a 4.c.1.6

g c.clericos 1.9.2

The second parte of the fower, was distributed to the poore, the thirde employed to maintaine the buyldings, and such other ecclesiasticall necessities. Yet neuerthelesse all the ornamentes of the temples (in the whiche as yet they kept a measure and meane order) was employed for the poore in time of necessities, although S. h Jerome cōplained of his tyme, and saincte Ambrose i also, that they were to much geuen euē then to such excesse and pompes, rather lyke painims then Christians. The fourthe part was assigned to the Byshop k, not for to dispose at his appetyte or pleasure (the which could not be done wythoute great sacrilege and euident contrarietie of al that which is ordained and limited by the counsel of Carthage the fourth l) but for his necessarie charges & to comforte the prisoners m, and to receyue and releue the poore straungers n, as reciteth gelasius o, & S. Jerome p declareth it plainely. The offices to receiue & to distribute & other such lyke were geuen

h The epistel to Nepotian.

i 2. boke of offices 28. chapter.

k Canon apostolike. 30.

l Canon. 15 17.20.31.

m C. Apostoli. & c. sacrorum 12. q. 2

n 1. timo. 5 Titus. 1

o C. Presulum. 16 q. 3

p Epistell to nepotian

to the deacons, whiche neuertheles rendred a count to the pastors, and especially to the bishope, as it appeareth by the canons, which they call apostoliques q, in such sort ỹ it was not permitted neyther to deacons, nor to bishoppes, to distribute or emploie any thing whout consent the one of ỹ other, as it appereth by the counsell of Antioche r. Afterwards because of the difficultie of ỹ great charge they ioyned to them subdeacons as coadiutors of the deacons, there where it was expedient. And also archedeacõs to gouerne al things in good order, one of many accordinge as neede required, of the which saincte Hierom s and Saynct Gregorye t maketh mencion. Also there was appoynted to the subdeacons certaine Widowes whiche were entertained to kepe and gouerne ỹ sicke, and for other necessytyes of the poore, wher in the mynisterye of Women is more handesome and meete then of men. The same is spoken of in Saynct Luke, v and in Saynct Paule x, where it

Reade the epistel of pope Clemẽt which they saye was writte to Iames but it is a false title

q Canon 15 and 41

r Canon. 24 and 25

s Epistol. to nepotian

t 30 epist. of the first booke.

v actes. 6

x 1.tim 5

was

was ordeyned that no wydowe shoulde be appoynted vnder .lx. yeares and also to haue good testimonie of her chast lyfe and conuersation.

31. Of the fower orders whiche they call minores ordines.

BEsyde thys amonge the olde writters there is mencyon of three degrees, whiche afterwarde were called Minores ordine, although somme counte of fower and other count more. There was also porters or vshers, whiche were called Ostiarii, who keepte at the gates of the Churche to open and to shutte, especyallye because of the Cathacumines, the excommunicated, and the penitentes whyche were not permytted to be presente at the ministration of the Sacramentes a. There were those also whiche folowed the Pastour ordynaryelye, aswell to doe hym reuerence and honour as to be wyttnesses of those thynges whiche he did or sayd, and

a C. 9. the fourth counsel of carthage.

also to acquaint and make themselues knowen to the church, and also to learn to know and exercyse their offices, and those they called acolites, that is to saye folowing, and also they dyd vse to sette them to other small affayres nedefull in the assemblie b. Moreouer there were those whiche they called lectors who dyd reade openlye the textes of the scripture whiche the pastor or doctour afterwarde expounded in the Church c, they ioyned to them exorcistes that is to saye, coniurers. the which office as I thinke is now ceased, or at the least oughte to cease in the Church with the gyfte of miracles, which was not but for a tyme, for to cõfyrme and stablyshe the veryte of the word of god, newly declared and reuealed to the world, they serued for all those smalle affayres, whyche concerne the ecclesiasticall seruice. To trie and proue by lytle & lytle, those whome they might afterwards appoynte to offices of greater importaunce. And whensoeuer good orders shalbe sette vp and appoynted in the

b C. 6. of the afore sayde

c C. 7. the same cõsell.

the Church, for suche or so good purposes, we will not gaynsay or refuse them: prouided that they haue respecte to that which is necessary to edification.

32. The third degre of ecclesiasticall offices whiche is the iurisdiction and office of the elders.

THE thyrde estate of ecclesiasticall offyces lyeth in the spirituall iurisdiction, the which was committed to those, who were called in the wrytinges of the Apostles and ancient doctours both counsells, and canons, particularly presbiter, that is to saye, senior or elder, which also sometimes be called gouernours by saint Paule a, and were chosen not onelye by the clargye, but by all the body of the Churche, as it appeareth euidently by the complaynt whiche saint Ambrose b made, that euen in his tyme certayne persons toke vppon them selues this offyce. And by that which S. Cyprian c hathe written, wherein it is easye to gather, that the Byshoppe presseded and was cheife in this companye,

a 1.cor.12. Roma.12.

b S.Ambrose in the firste Epistle.5.c. to timothe 5.Episto.2. booke.

c epistole 10.14.15. & other folowing the 3.booke.

not for to rule and raygne ouer them, but to doe nothyng withoute the aduise of the Church. Now this iurisdiction lyeth not in worldlye & temporall thinges but altogether in those thynges whyche concerneth the conscience. So that it is fully distincte from the offyce of a cyuill magistrate, according as the lord Christ not only sayd to his Apostles, but practised [d], and S. Paule after him [c]. Trew it is that in the tyme when there were no magistrates, whiche made professeon or vowed openly to be Christians. s. Paule wold that for to eschew slanders and offenses, the faithfull should decide & ende all differences amonge thēselues whan neede required. [f] but this was but for a certayne time. And surelye as I thinke suche personnes were but as arbitrers, chosen by the parties, or at the least was an offyce distincte from those whych we spake of. Also it is certayne that euen vnder Chrystian emperours the good Byshoppes haue bene meruelouselye letted and troubled, aboute the endyng of

d Luke.12 Thou.18 Actes 6.

c 2. Corin.10

f 1. Cor.6.

of controuersye, but it was more for to appoynte and agree the parties by amyable and fryndelye arbytremente then to meddell the spirituall Jurisdiction wyth the temporall. And Saint Augustine sheweth plainelye in manye places, howe it greued hym for that he was constrayned to employe, and bestowe so muche tyme for the importunitie of the people. All Byshoppes haue not so donne, but rather haue despyred nothynge more, then to serue theyr ambytion vnder the shadowe of holynes, whereof it came to passe that the Emperoures haue graunted to theym more in thys case then was needefull or appertayned to them, or the profyte of the Church required.

33. To what purpose or ende serueth the ecclesiasticall iurisdiction and which be the partes therof.

The cause and purpose of the eccle-
siastical, iurisdiction tendeth to one
ende, that is to say, that all the body
of the Churche in generall, and euerye
member of ỳ same in particular, be pre-
serued and entertained in doctrine and
well doinge accordynge to the will and
word of god. Now the cõtinuance here-
of consisteth in good lawes, and in the
good obseruation of the same. And that
the lawes eyther be made, touching the
doctrine of saluation generallye, that is
to weete, concerning their deutye which
they owe to God and their neyghbours,
or concernyng the regiment or maner of
doing, which euery one ought to kepe in
his charge or office. It foloweth then
that this iurisdiction oughte to be deui-
ded into two principall partes. The first
is concerning the authoritie to ordeyne
and appoinct those thinges whiche con-
cerne aswell doctrine and meanes, as ỳ
regiment, which euerye one oughte to
kepe in his degree. The seconde in the
punishing of those whiche offend, in the
obser-

obseruation of any of these two things. But concerning the first parte, whiche lyeth in the power to decree or ordayne, we haue alreadye declared here aboue, that god hath receyued to himselfe, fully and entierely to prescribe lawes pertaining to the conscience, for vs to walke in them vprightly before god and man. wherefore there resteth no more but ỹ other parte, which concerneth the discipline and regiment whiche is required, that all thynges be done by good order, as we haue treated amplye in speaking of the authorytye of the bodye of the Churche.

84. what is the office of the elders in the churche.

IT is the office of the elders prynci-pally to watch, that the Church whiche is committed to them, be gouerned by good order, accordynge to the rule of the ghospel, and that the eccle siasticall lawes and ordinaunces, eyther vniuersall or particular, be maynta-ined and executed diligentlye, accordynge to

their charge. And yf there shall happen any newe inconuenience, their dewtye is to prouide therfore by new ordinaunces and iniunctions conformable to the Christian religion and charitie: Without burdening of mens consctence, neither to charge the Church with a multitude of lawes, nor bringing in superstition according to that which hathe bren sayde here before, where it speaketh of counsells, eyther to be done by themselues or to take the aduise and counsell of other Churches, & the said lawes and ordinaunces to be incontinent allowed & auctorised by ỳ magistrate, if so be that he be a Christian. And for this cause in al ỳ primatiue Churche they haue bene accustomed to holde prouinciall synodes twise a yeare. It is there office likewyse when any perill or danger doth happen among thē, to appoinct praiers & fasting extraordinarilye & to practise & vse them in their churchs when any such chaũces doe happen wt the consent of ỳ Christian magistrate if there be any: so ỳ the godly

orders

orders of ẏ church mai be maintained wͤ discipline. And aboue all thyngs let the word of god be diligētly & sincerely preached wͤ the sacraments truly ministred, ẏ ecclesiastical goods wel gouerned, & al things wel ordred. Their duty also is to elect mē mete for ẏ same: I say elect, for it cannot be found ẏ euer there was any other lawful ecclesiastical vocation in ẏ Christiā church, since it was brought in to any good order of gouernement, but by the waye of election, excepte god called any extraordinarily, without ordinary meanes. Now cōcerning the election that it maye be lawfull, behold the pointes whiche we consyder therein. Fyrste who oughte to be electours, what personnes oughte to be elected, and howe they oughte to electe, and howe to confyrme the election.

35. Howe the ecclesiasticall elections ought to be.

FOR the fyrste poyncte, we neyther fynd it a custome nor yet reason

reasonable in the Churche of God, that he which shoulde serue a Church, alreadye erected, can be elected without the good wil of the same a. Yet neuertheles according to the places and the condityons of the people it is requisyte that the ecclsiasticall gouernours haue firste a respect, to those and appoynt most meetest & then to aduertyse the people who often tymes the greatest parte be ignorant who are meetest for them. b. And in the primatiue Churche it happened sometimes that good bysshoppes, haue named those which they desyred to haue for their successors, but it was without respecte of their owne priuate or partycular affections. And this nomination was none otherwise then a declaration of their opinion, whyche incontinent after was consydered and examined by the whole Church c, as we see by the example of S. Augustine d, and of Anastasius e. Moreouer the ecclesiasticall rulers oughte to take order, to preuent all things which may be a let or hinderance

a Actes. 14.

b Actes. 1.

c Reade the actes of the counsell. holden at Rome in the time of Pope hilarie.

d Epist. 110.

e Theodorete in the ecclesiastycall hist. 4. li. c. 20

that

that the election be not freely done as it appertayneth. And first to be auctorysed by the Christian magistrate when God shall appoynct him after by good declaration, and admonitions. But without the approbation and consent of the body of the Church, where they be, the election can not be lawfull f. Also good heede must be taken that this approbatiō and election of a multitude, be done wythout confusion. As it was ordayned and decreed in the coūsel of Laodicia g. The same order we see was kept in ỳ election of sainct Mathias h, & of the deacons, i by the Apostles. Such order also was diligentlye keepte and obserued in the Church by a long space, as it appeareth by all the aunciente writers, especiallye when there was occasion to receiue any into the clergye, as it appeareh by ỳ S. Cyprian k wrote. And cōcerning prests that is to saye elders there is a playne canon for them which hath the tytle of Anaclete, whiche they counte for the fourth Bysshoppe of Rome. Item Leo fyrst

f Leo epist. 60 and 52 Nulla ratio

g Canon. 13 of the coū sell. of Laodicia,

h Actes. 1

i actes. 6

k read cipri. an. 4. epist. first boke & 5. epistle 2. booke.

forme of that name in this epistles, hath expressed the same in a dosen places, at the leaste. S. Gregorye in his Epistles writeth the lyke. [m] And also let the consyder the manner of electynge the Pope himselfe, which Nicolas the secõd [n] ordained aboute a. C. yeres paste, and they shal find ỹ the consent of the people was among them although the Emperor did ratifie and allow altogether afterward.

[f] Epistell. 87 and others often.

[m] 3 boke. 5 epistel & 2 boke. 9 epistell.

[n] dist. 23 c. in nomine

36. Of the qualities and conditions of those which they ought to elect.

As concernynge the conditions required in those whiche shoulde be elected and chosen, it is manifestlye declared at large by the spirite and worde of God *. Wherefore we maye conclude that he whiche wyll dyspense wyth anye for monney or rewardes can not be ledde ut wyth the spirite of Sathan.

[*] Actes. 1 3. tim. 3 titus. 1 1. Peter. 5

37. The order and maner to geue the voyces.

Con-

Concerning the maner to electe, we fynd that fasting & praiers were the begining of the elections, ẏ whiche done [a] shortly after in the most best and wysest maner, they gane their voices in the great feare of god, after they had examined the lyfes & sufficiencie of those whiche were named, accordinge as god ordained by sainct Paule [b].

a actes.13 and.14

b 1.timo.3 titus.1

38. Of confirmation and consecration of the persons electe.

Concerning the confirmation & consecratiō of the person elected it was done by layinge handes vppon the head of him which was elected, and commending him to ẏ lord by the prayers of al the church which were there assēbled: which ceremony hath ben vsed from the law of Moises & after retained and vsed by Jesus Christ & by the apostles [a]. Neuertheles in the election of bishops, this was added by the auncient canons that the nexte byshopes should be there at the leaste to the number of three wyth the metropolitane.

a actes.6 1, Tim.4 and.5

39. Of

39. Of mariage of fastinge, and of the difference of dayes, and meates.

BECAUSE that matrymonyall causes be partly ecclesiasticall [a], and also fastinge pertayneth to the exteriour discipline of the Church, I haue gathered in a fewe wordes that whiche we beleue and vse accordynge to the scrypture.

[a] Mathe.19 1.Cor.7

We doe not put any part of our saluation in those thinges, that is to say, either in mariage, or virginite, either in flesh or fyshe, eyther to eate or not to eate [b]: but we do staye and establishe oure selues in Jesus Christ onely as hath bene said afore. And as for good workes wherin the Christians ought to exercyse thẽ selues, they do farre excel these aforesaid accordyng as is commaunded or forbidden in the two tables of the.x. commaũdementes [c]. Yet notwithstandynge we doe commend and praise suche thinges, as farforthe as the spirite of God dothe commend them to vs. That is to weete as folowety. Fyrst we know that ỹ seat

[b] 1.cor.7 Roma.14

[c] 1.tim.4

of

of chastitye resteth in the hart. And therfore let not those bragge or boast of virginitye, whiche doe abstayne from the outwarde acte, but those in whom the naturall concupiscence is so mortifyed, ỹ they haue no nede of the remedy of mariage d. Secondarilye we knowe by the d
worde of god, & by moste euident experi- 1.cor.7
ence, ỹ cõtinence is a spécial gift, whiche god giueth to those whiche semeth good to him. And for as long tyme as it pleaseth him e. Thirdly to abstaine from ma- e
riage, is not a thinge that of it selfe doth 1.cor.7
make vs acceptable to god, nor yet mari- Mathe.19
age. But he that is vnmaried hath more leisour to execute ỹ publike or particular office ỹ god hath gyuen him, and in f
this respecte we praise continence as a 1.Cor.7.& vnto the end of the Chapter.
thing which serueth vs to vse our vocation better and none otherwise f.
Concerning mariage, fyrst we saye that g
it is ordained of god g, and honorable in Gene.2 Math.19
all estates as ỹ holy scripture h teacheth, Ephe.5 h
so that whosoeuer hathe not the gyft of
continence, that is to say, who ỹ fealeth Hebre.13

in himselfe suche a naturall desyre, that he maye be drawen to euyll thoughtes, is oblyged and bound to mary.

1.cor.7 Secondly, we admonishe the maried persons bothe men and women to take hede, for there is a kinde of whordome in mariage, that is when they ouerflow or excede in abusing the gift of god, which of it selfe is pure & holy. And also ech of thē are bound to liue & kepe themselues in all chastitie and coniugall honestie k.

k 1.thessa.4 1.Pet.5 Thyrdly we kepe the distinction of mariages & degrees of kinreds according to the ordinance and word of god. And contrary to that we thinke there is no wise dome of man ought to preuaile. Neuertheles for cosins garmains whiche is a degre not forbiddē of god, we exhorte & admonishe all men to take hede and beware, not what may be done, but what is expedient to edifye, accordinge to the doctrine of sainct Paule m.

l Leuiti.18 1.Cor.5

m 1.Corin.6 Fourthly for the reasons abouesaid, we cal wt S. Paule n the forbidding of mariage & by cōsequent ẏ vowe of perpetual

n 1.tim.4

virginite

virginite, a deuilish doctrine & diabolical. Forasmuch as it is inueuted flat against ẏ word of god o. And also ẏ fruits therof declareth very euydently wͤ what spirite it was brought into the world, and how all the earth is by ẏ meanes defiled & almost changed into a Sodome & Gomor. By ẏ same reason also we condēne & punishe al whordome wͤout exceptiō, & we thinke ẏ it is in nowise tollerable in christēdom to tolerate & suffer bordels or opē whorehouses. Yet neuerteles we se ẏ ẏ great faier or market of baudry is kept most nerest to ẏ se which they cal (falsly) the catholike & apostolike church and by those which wold be sene to be the protectors of virginitye. As cōcerning fasting first we cōmend it in all sobrietie, not for certain daies, but for al ẏ life of a christiā Secondly we call not fasting to fill vs at ones for two daies, nor for to eate fishe instead of flesh, or such like misteries. But to restrayne oure diete & fare, more then it hathe beene accustomed and to vse a more strayte temperance in feedynge

o 1, cor. 7 & 9 1. timo. 3 Hebr, 13 Liber 2. Historia tripartite c. 14. canon 5 of the canons apostolike canon. 10. of the coūsell of Ancire Loke dist. 26. where is recited the wordes of innocēt the fyrst & Augustine. in disti. 27 canon. 13. of the coūsell of Constantinople which was called the 6 vniuersall. counsel.

then was ordinary vsed before. Thirdly we alowe not fasting symply as a worke that maketh vs acceptable or pleasynge to god of it self, but because it serueth vs to.iii. good endes, ỹ firſt to preſſe downe our fleſhe, abating the ſtrength thereof touching many violent and euill affections: the ſecõd, the earneſtlier to make and diſpoſe oure praiers and ſpirituall thankes geuing to god. The third to be an exterior teſtimony of our inward humilitie before god, and before men as is expedient. Fourthelye we make no lawes for certaine faſtinges dayes and times knowing ỹ this were euẽ to bring in againe ỹ Jewiſhe lawe: but for particular faſting, it ſufficith vs to exhorte all perſons to faſte in ſobrietie, & do their dewties, and as for ſuche cauſes as concerne the whole church, we remitte it to the diſcretion of the gouernours of the Churche, for to ordayne and appointe faſtinges accordinge as the caſe and time requireth it.

p 1.timo.4

q Luke 2 1.Cor.6

r actes.13 1.cor.7

f Iudges 20 1.Sam.1 Ionas. 3 Loke the hiſtory eccleſiaſticall 5.booke.

v Ioell 2. & 3.b

Concerning the diſtinctiõ or difference

of

of dayes, we say that it is a beastly superstition, to esteme one daye more holye then another, or to thinke that abstayning from worke were a thing of it selfe that pleased god x. Notwithstandyng among the. vii. dayes we obserue & kepe one accordyng to the commaundement of god y for to bestow it to heare ỹ worde of god in the congregation, and principally to dedicate and giue our selues to learne and vnderstand our dewties towards god, and towards our neighbors Thus we spende the sondaye. And concerninge other festiuall dayes we haue put awaye as many as is possible for vs. Knowing the abuse that hath come therby, and the litle nede that Christendome hath of them. Yet neuertheles, because there be certaine dayes dedicated to the misteries of our redemption, we vse the Christian libertie and haue respecte to that which eyther may hurt, or serue to the edification of the Church, according to the circumstaunce of tyme, place and personnes.

x Collos. 2.

y Exode. 20.

As concerning the distinction or difference of meates, we desire all tēperance to be had, as hath bene sayd, & then eate & drinke with giuinge thankes for those thinges whiche God gyueth withoute scrupulositie of cōscience z, knowynge ẏ the kyngdome of God lieth neyther in meate nor drinke a, and all thinges be pure to him that vseth them purely b, & without offense c, as sainct Paule hath plainly said in many places. And wͤ hym we call the forbiddinge to eate certayne meats in certaine times, a deuileshe doctrine d and vaine supersticion e.

z 1.corin. 10
a Roma.16 1.cor.8 collo.3
b Roma.14 titus.1 Marke.7
c Roma.1 1 cor.8
d 1.timo.4
e collo.2.

40. Of the second part of the ecclesiastical iurisdiction, concerning correction.

The second part of the office of ẏ ecclesiasticall senators, is to reproue those whiche breede trouble in the church, wherin it is to be noted. First ẏ maner to punishe whiche the Churche vseth, is contrarye to the cyuyll punyshe mentes. For the Church vseth no prisōmentes, nor amerciamentes with mony, nor corporall paynes, but onely with the

the pure worde of god, as it shalbe sayde hereafter a. And if the apostles did at any time procede wyth corporall paynes b, it was by an extraordinary power because that at ỹ tyme, there was no Christian magistrate. Secondly all the ecclesiasticall causes maye be deuided into three kindes, the one concerning the doctrine, The other concernynge the maners of Christians, the thyrde touchinge the order which all men ought to kepe in their estate accordynge to the ecclesiasticall lawe. Concerninge the doctrine they maye fayle and erre by Ignorance or by malice or by them both. Also malice bringeth forth his fruites accordinge to hys quantite, and accordynge to that article of faith which it enuyeth against. In all such cases first there must be vsed ỹ most easiest meanes. As in teaching the ignoraunt, and reprouing the faulte of those whiche offende by malyce or purpose, accordinge to the qualitye and greatnes of their offense, and so to beare wyth theym, yf it be possyble to wynne

a Luke 22. Ihon. 18. 2. cor. 10.

b Actes. 5.

them by admonitions, both particularly and publikely & also to cal them before the ecclesiasticall senators, if it be nedefull. Not to confound them but to bring thē againe into ȳ right way, if it be possible c. If al this wil not serue, then they must procede to the last remedy which is against the stobborn and incorrigible, of the which we shall speake hereafter.

c Rom.2.14. and 15. Ephe.4. 3.Tim.2.

Concerning behauour & maners there ought to be a difference betwen the offences committed againste a particular person, and publike offenses, & betwene the offences which be publikely committed. And also he which enforceth himself to doe euill, who deserueth to be otherwyse dealte withall then he whiche is falen by humaine infirmitie.

Concerning particular faults, & where the offense is not manifest oure sauiour Christ hathe set an order which ought to be kept in all degres d. Concerning publike offences S. Paule willeth that they should be reproued publikely e for to represse the slaunder and also practysed it

d Mathe.18.

e 1.tim.5.

him.

himselfe in repꝛouing S.Peter. f If the most easiest meanes can pꝛofite, it sufficeth: if not they must pꝛocede from degre to degre vntill they come to the laste remedy g wᵗ such discretion that pꝛincipally the honour of god may be kept, & that all may be done to the edification of the bodye of the Churche h. As foꝛ offenses which concerne the ecclesiasticall oꝛder, there be auncient cannons oꝛdayned, frō degree to degre yet neuertheles the rygour ought to be moderated, and out of them to chose those which be most conuenient foꝛ to edifye.

f Gala.2.

g Mbth.18. 1Cor.5. 1.Tim 6. 2.Timo.4. Titus.3. 2.Ihon.2. Thessa.3.

h 1.Coo.5. 1 Cor.2.

41. what excomunication is, and what the right vse there of is.

THE ecclesiasticall coꝛrections hath two degrees, the firste is admonition. Sometime easie and sometime sharpe accoꝛding as the offense of ỹ case requireth. The second and last degree is that we call excommunication, wherein must be noted the poinctes folowing.

First what is excōmunication? We call excōmunicatiō a sentence whereby

a 1. Cor.9.

the eccleſiaſticall Seniors after lawefull knoledge of the cauſe, doth declare in the name and auctorityе of god and hys holy word, ỹ ſuch or ſuch, one or manye be iuſtly excluded and ſeparated frō the company or communion of the ſainctes that is to ſay ỹ church of god, & by conſequent deliuered to ſathan, forаſmuch as wout the Church there is no ſaluation: yet not to continue for euer, but ſo longe as they continue, vnreformed and vntill that they haue ſatyſfyed for the ſlaunder or offence geuen.

Secondelye it muſte be vnderſtande that ſuch a power is not grounded vpon man, for man hath no maner of power ouer the ſoule, but by the authoritie of god who vſeth them in the Churche as organes and inſtrumentes by whom he ſpeaketh, & therefore it is not to be doubted, but ſuche ſentences be ratifyed and confyrmed in heauen. For as muche as Jeſus Chriſt hath ſo ſaide and promiſed to all his church in the perſon of hys xii. Apoſtles, vnder the name of keies of the

kinge.

kingdome of heauen [b] and to binde and vnbind as also S. Paule practised the lyke wyth the Churche of Corinthe and others [c]. Yet neuertheles the Churche ought after lawful satisfactiõ, to receiue him againe which hath bene cast oute ỹ is to say if afterwarde he shall satisffie to the church and make amends for ỹ publyke offense, according to the ordinance of the Church & sufficient proofes had of true amendment, as farforth as mã may iudge. And there is no doubte but suche absolutarye sentence is ratified & cõfirmed in heauen [d].

[b] Math.18.

[c] 1.corint.5. 1.tim.1.

[d] 2.cor.2. Cipriã first booke.2. epist.&.3. booke.14. epist.&.16.

Thirdly it is to be noted diligently that suche auctoritie neuer pertaineth to one man alone (except god worketh at anye time extraordinarilye) but to the whole ecclesiasticall senate [e].

[e] Math.18. 1.cor.5.

Fourthly this is not geuen to al those whiche call themselues of the Churche, but to the trewe ecclesiasticall senate lawfullye and cannonicallye elected as we haue said for to gouerne the affaires of the Church.

The

The fyfte poinct is, that the very trew ecclesiasticall senate, cannot, nor maye not vse it at their wills, as we see all me be subiectes to manye infirmities. But this power is limited and appoincted by ẏ word of god. And for this cause Jesus Christ and hys Apostles dispised the excõmunications of the scribes and pharysies f. And according to the same, Irene a most auncient Bishop of Lyon, reproued very sharply ẏ temerarious excõmunication which Victor Bishop of Rome made, about the yeare of god, a hundred nintye and eyght, which declareth verye well what was the primauti or first beginninge of the Bysshoppes of Rome, where as then they walked in bryghte conscience. And there were other Bysshops ẏ vnderstod their office: and one of the causes that the prouinciall and nationall counsells were ordayned and holden for, was to heare and decide the causes of those whiche complayned of their pastors g. Also it appeareth sufficientlye throwout the whole ecclesiasticall hi-

f Ihon. 16. and 19.

g Canon. 5. c first counsel of nice.

storie

hiſtorie, howe the Bysshoppes in theſe caſes ought to helpe one another to edifie wythout ambition. Beſide this the metropolitans ought to be content thẽſelues with their limites, and ought to doe nothyng without the deuiſe of theyr brethren in their Iuriſdictiõ h. But ambition hath ſo wroughte, that of longe tyme the biſhopes of the principall townes. (And aboue all he of Rome) hath drawẽ all to themſelues: witneſſeth the falſehod of Boniface whiche was diſcouered and reuealed at the counſelle of Carthage, where as was S. Auguſtine where it was dyrayned that thoſe of the Clergy of Affrica, whiche appeled ouer the ſea to Rome, ſhoulde be depoſed from theyr office.

h Canon, 116 of the firſt counſel of nice, and 9 counſell of antioch.

This counſel was holden at Carthage aboute the yeare. 422

For the ſyrte poynde it is to be noted to what ende excõmunication was ordayned of god. Fyrſt that the Church of god ſhould be as pure as might be poſſyble, and that there might be no occaſion to thynke, ỹ it ſhuld be a refuge or denne of ỹ wycked i. Secõdly for feare that the in-

i 1. Cor. 5

k infected shoulde not defile those whiche
1.cor.5 were whole k. Thirdly if it were possible
l ỹ the sinner might be brought home to
1.cor.5 the flocke again l. It followeth then that
2.thessa.3 this punishment must be applied and
1.timo.1 vsed for to edifie, as maye be expedient
and that there be good hede taken, least
they confounde the synner by to muche
heuines and sorowe when he geueth a
signe of repentãce, but then to mitigate
the punishment whẽ nede shal require.

42. Of the ciuill and Christian magistrat and to what ende his office tendeth.

IT resteth nowe to speake of magistrates, which be in their estate the
principall members of the Churche
ordayned of god, yea namely aboue al o-
a thers in their estate a. To these appertai
Roma.13 neth the doing & execution of ciuill and
b temporall affaires, so as their subiectes,
Mathe 22 may liue in peace. By reason whereof
Roma.13 the tares, and subsidies, are dewe vnto
c them b, and to them appertayneth to vse
Rom.13 the

the sworde wyhch god hath geuen thē c,
for the preseruation aswell of the coun-
tries whiche be committed to them as
also for the defense and mayntenaunce
of good lawes, and punyshmente of
the euill and wycked doers. Secondlye
the dewtie and offyce of the magistrates
is not to regarde symplye the peace and
concorde of subiectes, but principallye
for thys ende, that the peace and con-
corde may tende to the honour and glo-
rye of God, that all men maye lyue not
onelye in a certayne cyuil honestye, but
also wyth pietie and trewe worshippe of d
God, as wyttenesseth Saincte Paule, d 1.tim.2
For thys cause especiallye it appartay-
neth to the magystrate, that the lawes
whyche he vseth and executeth may be
conformable to the wyll of God; and
princypallye to gyue order that the re-
lygyon be perfecte, and holy and that all
the Churche be ordered accordynge to
the word of god, forbyddinge and pu-
nyshynge, as the case requyreth,
all

All those which trouble the Churche or contemning the discipline thereof. Also Dauid discribed the estate of a faithfull prince e, as him selfe hath vsed, with all those which haue willyngly done their dewetye, as Salomon Ezechias, Josias and other faythfull kynges and Emperours.

e Psalm. 108. and manye other texts

43. How farre they are bound to obey the magistrate.

As there is no faythfull man exempt from the obedience which he oweth to Jesus Christ, reygninge in his Churth be it king, prince or subiecte, so their is none from the greatest to ỹ least which oweth not volũtary obedience to his magistrate, as ordayned of god a. Yea althoughe the magistrate were a tirant, except in on poincte onelye, that is to saye, if he commaunde to doe, thynges which were against gods worde. For in this case as the Apostles sayde we must rather obey god then mã so, otherwise we extol mẽ aboue god b.

a Rom. 13 Titus 2 1. Peter. 2

b Acts. 4

It

It is not then rebellion to disobey p̄yn-
tes, when they woulde cause vs to doe,
that which god forbydeth, or to defend
or forbyd, that which god commandeth.
But in this poynt there muste be suche
a meane kept, that they doe not passe or
ercede their vocation. For the apostles
obeyd not to those whiche forbad and de-
fended them to p̄reache Jesus Chr̄ist, as
also they toke to them no weapon nor ar-
mour, which appertayned not to them.
Also we must note, that there is diffe-
rence betwene doing wrong to an other
and to suffer wronge done to vs. For we
for the first, it is forbydden vs, neuer to
doe wronge. But especially commaun-
ded vs to suffer the iniuries done to vs 1. Peter. 2. c
for the honour of God c, as muche as
maye or can be done wythoute p̄reiu-
dice, or agaynste our vocation, as we
Reade that Jesus Chr̄iste althoughe he
were free, neuertheles payed trybute d
wyllynglye d. It is then a manyfest Matth. 17.
and falsse slaunder to saye, that the doc-
tryne which we teache and vse bringeth

men to be seditious, and disobedient to kinges and superiors. But cleane contrary, the ghospell establisheth their power. But this is impudently done of those which haue notoriously exempted themselues from the subiection of princes, & which doe vnderstād no otherwyse by the liberties of the Church, then that which they haue vsurped vpon princes, against all right both diuine & humaine: and yet haue no shame to burden vs wt that, wherein they themselues be notoriously culpable and offenders.

Of the laste iudgement.

The.vi poynct.

1. What it is that we doe beleue and hope of the last iudgement.

FInallye we beleue accordynge to the worde of God, that in the tyme ordayned of God, the whyche tyme the verye Angell

2. Actes.3 1.Peter.3

Angells knowe not b Jesus Christe se-
inge the number of his elected accōpli-
shed c, and fulfylled shall comme from
heauen corporallye, with his diuine ma-
iesty d, thys olde worlde beynge consu-
med by fier e. And then shall appeare be-
fore hym all mankynde whiche were
from the begynninge of the worlde f and
all those whiche were deade before, shall
be vnyted, and ioyned with the same
bodye, from whiche the soule was sepa-
rated: and those whiche shalbe lyuing at
the hower of hys commynge, shalbe
chaunged in one momente: chaunged I
saye, concernynge the corruptyble
qualitye of their bodyes g, and then
the lorde shall Judge the one and the o-
ther, accordynge to hys worde h: and
those whiche beleued (as shall ap-
peare by the fruytes of their faythe), i
shalbe made partakers of the kynge-
dome of God k, not onelye in theyr
soule, (the whiche euen before, and
after the fyrste deathe, hath bene
in the Joye of hys Lorde God): l

b Math.24 and.25 .Thes.5
c Apoc.6 1.Pet.3
d Actes Math.24
e 1.Pet.3
f Math.25 1.Pet.4 2.timo.4
g 1.Corin.15
h Math.25
i Math.25
k Math.2 2.tim 45
l Luke.23 Philip.1

a But also in their bodyes m, the whiche
ihom.14 shalbe vnclothed from all imperfecty-
ons and infyrmityes and agayne clo-
thed wyth incorruption, and gloryous
m immortalyty n, For to beholde that
1.corin.15 whiche neuer eye coulde see nor harte
n coulde thynke o, and in bryefe to re-
1.cor.2 ceyue fullye the fruyte of theyr fayth
o and hope, by the onelye goodnes of
1.Cor.12 God in Jesus Christe p: and on the con-
d trarye the wycked, condemned and
2.cor.5 vainquyshed by the testimonye of theyr
owne conscyence q shalbe made
q immortall, eternallye to suf-
Rom.2 fre the payne, prepared
r for the deuyll and his
Math.25 Angells r.

A briefe comparison betwene the doctryne of the Papystes and this of the holy catholike Churche.

The vii. poinct.

1. The papystes worshyppeth a false god, Whiche is neither righteous nor mercyfull.

Who so euer knowethe what the popyshe religyon is, and consydereth well thys here aboue writte, shal easely knowe whether it be wyth good ryghte, & iuste occasion that we be separated from them, and ioyned vs to thys Church of god, accordyng to hys worde.

And moreouer they shall fynde those men, to abuse themselues verye muche which thinke that our dyfference onelye lyeth in certayne lyghte abuses, concer-

nyng ỹ maners of life. But so it is that the principall vyfference is concerning the substaunce of the doctrine wherein consysteth oure saluacion, the whyche I wil shewe plainly by the way. Although the matter requyreth well a treatyse whole by it selfe, for to be dilated as it requireth. I saye then that the blacke is not more contrarye to the whyte, then the religion of the papistes is to thys religion of the Churche of God. And to declare the same, I wyll not staye nor grounde me vppon the fylthye stinkinge lyfe of those of their owne church, from the leaste to the greatteste: But I wyll come directelye to their doctryne. And when there shalbe none other thynge todeclare and shewe that their relygyon is procedeth from the Prince of darknes, but thys one that they wyll not haue the worde of God to be vsed and vnderstande of all people, and also that they Juggell forthe all their mysterves in an vnknowen tounge, to the moste

parte

parte of the people, yea to themselues namelye that vttereth theym. Thys shoulde be a suffycyente testymonye of my sayinge to all men of an vprygbte Judgemente: but we wyll goe further wyth them.

Fyrste concernynge God, I saye, that where as they doe sette forthe the merytes of anye creature to pacyfye hys wrathe, they spoyle and robbe hym of hys perfyte ryghteousnes, the whyche by thys meanes can not be perfyte, yf he take for payemente eyther all or parte of that whiche may proceede from a synner. Althoughe I denye not but the good lyfe of a faythefull personne is acceptable to God, but not to obtayne saluation and eternall life by this tytle.

Item they robbe and spoyle hym in so doeynge of hys perfyte mercye. For consider: if we can satisfye to god in anye part or peece, it folowyth that he doth not quytte, or forgeue vs all, but

the reſt which remayned. Wherefore I conclude that in ſteade of the trewe god who is perfitely righteous and perfitely merciful, in Jeſus Chriſt, onely as we haue declared they worſhippe a dreame and fantaſie of their owne head, to whō they haue geuen the name and tytyll of God.

2. If the doctrine of the papiſtes be trew, it foloweth that Ieſus Chriſt is not verye man.

Item concerninge Jeſus Chriſt by whom onely we haue ſaluatiō whether we conſider his perſone, or that we regard his office of mediator: I ſay that in ſteade of the trewe Jeſus Chriſt, they worſhippe a Jeſus Chriſt, whiche they haue made and forged. For concernyng his perſon, althoughe they ſaye well that he is very god and verye man, yet neuertheles when they gyue hym an inuiſyble bodye, a body whiche cannot be touched, which holdeth or occupieth no place, doe they not ſpoyle him of

of hys humanitie? And when they saye he maye be in many places at ones, is it not to bringe hys bodye to be infinite, and consequently to turne hys humanitie into diuinitie?

3. The papistes doctrine maketh the oblation of Iesus christ of none effecte.

And concerning hys office, it consisteth in thys, that he is onely king and gouernour vniuersally. The onelye prophete and declarer of the wyll of his father, & the only eternall sacrificatour or hye priest, the which preesthode lieth in two poinctes, that is to saye in the oblation whiche he hath made ones in hys owne person for to sanctifye the Church for euer a, and in the intercessiõ toward god his father, the whiche continueth to this daye and shall do b. I conclude then that the doctrine of the Pope wypeth awaye all thys.

a Hebr.10.
b Hebr.7. 1.timo.2.

Now for the beginninge of the fyrste poinct of preesthode, if it be so that Christ

muste be offered vp by the prieste euerye daye for the quicke and for the deade, is not that as muche to saye, as that the oblation whiche he hathe made himselfe ones for all in his owne person, is not sufficyente?

Moreouer if the deathe and passion of Jesus Christ be sufficiēt to saluation and if he be the trewe Jesus, that is to say, trewe and onely sauiour, howe then shall that be trewe which they saye, that there is but the faulte or offense pardoned: and concerninge the payne, that it is onelye chaunged from eternall into temporall, in suche sorte that we muste paye it in thys worlde or in an other. But yf thys be false, as it is moste false, what grounde haue they then to buylde their merites and satisfaction towardes god, their purgatory and indulgences and suche lyke?

Item if man oughte to satisfye and paye of hys owne for the payne dew for his offenses, the whiche cannot be done wythoute the merytes and suffrages of

other

other, by reason whereof he muste be in the fyer of purgatorye, vntill some other haue payed for hym and in hys name, From whence then commethe the merytes of sayncte, which the pope selleth to vs? and howe can they discharge other, whyche cease not to augment their owne dette dayelye? And what notary hath made or written anye such couenaunt or contractes? Beholde many of the auncient doctours condemned this opinion, as S. Cipryan agaynst Dimetrian in the fyrst trayte, Sayncte Jherome vppon the fyrthe Chapter of the Epystle of Sayncte Paule to the Galathes, Sayncte Chrysostome in the Sermon of Lazarus, yea namelye Sayncte Gregorye in the fourthe Booke of hys dyalogcs nyne and thirtye Chapter leaueth not to be purged in purgatorye the leaste offense.

Item yf they muste yet go to purgatorye, wherefore serueth their confessyon and absolution?

Item

Item if Jesus Christ be the lambe, which onely taketh away all the synnes of the worlde, when dyd he resygne thys office to holye water, and an infynite number of such other toyes?

4. The papistes abolisheth the trew intercession of Iesus Christ.

And concerning the other poynte of this preisthode of Jesus Christ that is to saye the intercession towardes god his father, although ye papistes put Jesus Christe alwayes before as the pryncipall, & without whom they can no thinge do (as the say) neuertheles is he not spoyled by them of his honour when they be not contented with him onelye: and in stead to goe directly to him, which byddeth vs come to hym so louinglye they runne to others (yea whyche often tymes be rather in hell then in heauen) as if there were some creature in heauen or in earth whiche might beare vs more affection, or that were more redier to heare vs, or who mighte be more acceptable to the father, then the onelye sonne

sonne of god, ¶ It is he onely which gaue himselfe to death for vs: whiche is wyth vs, & continually doth as it were desire vs by hys holye word, to assure our selues of hys loue, and to prepare vs to hym, as to the onely waye to go right to ỹ father. But there is yet a worse which is ỹ they will make Jesus Christ subiect to his mother. In crying out w̃ a lowde and hie voyce, Roga patrem, iube natum: that is to saye praye the father, cõmande the sonne and iure matris impera, that is to saye commaunde as a mother. And in brieke, there is skant one tytle geuen to Jesus Christ nor prophesie of him whyche they doe not attribute to her callyng her quene of heauen, poorte of paradyse their life, their swetnes, treasourer of grace, ỹ refuge and aduotate of sinners, in dishonorynge him all that they maye, and also making the poore people to vnderstand, that they honour her contrary to all the word of god, and to the wrytynges of the most auncient doctours: wytnes that whiche epiphanius wrote

1 Ihon.14.

against

againſt the heretikes, whiche they call Collicidians, Saint Chriſoſtome in the homelie of the Samaritane, S. Auguſtyne in the laſt Chapter of the trew religion, ſaincte Ambroſe vpon the firſte chapter of the epiſtle to the Romaines.

5. The papiſtes dothe not acknowledge Ieſus Chriſt to be the perfect declaret of the wyll of god, neyther the holy ſcripture to be a ſufficient doctrine of ſalvation.

COncernyng his office of a prophete, that is to ſaye declarer of the wyl of god, what man is there of an vpright iudgement, whiche they can make beleue that Ieſus Chryſte neyther by hys owne mouth nor by his apoſtles, did not ſufficiently declare all that whiche is requiſite to the ſaluation of man? For themſelues hath written the contrarye a. And if the ſcriptures be ſufficient, from whence commethe thys infynite number of humayne tradycions: and commaundementes impoſed to the poore conſcyences, as neceſſerye to ſal-

a
Ihon.15
Actes.15
2.Cor.7
Gala.1
Collo.2

salvation, not onelye above, but contrarye to the Scriptures: For concernynge the authorytye of counsells, it hathe beene sufficyentlye declared howe farre it extendethe. And putte the case it were that thynge whyche they doe saye: howe proue they that the counselles were ledde and conducted by the spirite of god, the whyche be directelye contrarye to the Prophetes and apostells, and other counsells before? For example the maryage is approued in all degrees of mynysters in the Churche, aswell by the expresse scryptures, as we haue shewed, as by the fyrste counselle of Nicyne, from whence commethe then the forbyddynge of maryage, but of the deuyll, as wytnesseth Saynct Paulle b. Item the false hoode of the Pope of Rome which desyringe to haue, and vsurpe the iurisdiction ouer Affrica, is reuealled and condempned, in a counsell of Carthage Saincte Augustine being present, and

b 1. timo. 4

and was concluded that none shuld appeale from Affrica to Rome, frō whence then commeth the auctoritie of ỹ Pope as heade of the vniuersall Church?

Finally if the counsells be set and stablished by the holy ghost, from whence cōmeth it then, that there be none that do lesse esteme them when they lyst, then the Pope and all his sequele? I wyll say yet more that there is at this daye neyther pope, Cardinall, Bishipe, nor priest which may not be proued excommunicated and accursed, if they shalbe Judged by the counsels. And if they dare denye it I shall proue it.

6. The papistes spoyleth Iesus Christ of his office of head of the church.

COncerning the office of kinge, and gouernor of the Churche, of which Jesus Christ is heade both in heauē & in earth syttynge on the right hande of god his father, and yet neuertheles present in his Church, by his spirituall vertue, from whence commeth it then, that they wyll appointe him a vycare in hys pre-

presence: considerynge principally that it is directly against the worde of god, against the metropolitans iurisdiction, ordayned by the first counsell of Nicene, against all the history of the primatiue Church, yea against saint Gregori him selfe whiche wytnesseth in many places that the name of vniuersall Bysshoppe, ought not to be vpō earth, but to Antechrist. Moreouer put the case yet that he were Vycare of Christ, in the vniuersall gouernemente of the Churche, from whence ꝯmuneth thys powere to dispense with the worde of Iesus Christe and to abrogate the doctrine of the apostles, and namely of saincte Peter: And yet neuertheles are not ashamed to saye that they are his successors, saint Peter was he not sente to Ierusalem a by the Churche: refuseth he to render a counte of his office: and what did he teache to others: I (sayth he) beseche the prestes b (that is to saye those which haue office in the Churche) I which also am a priest with them: a wytnes of the afflyctions

Loke the epist. of S. Gregorie 32.34.36.37. 29. The 4 booke and the.24.28 29.30.the 6.booke.

a Ab 8 &.11 b 1 Peter 5

M.i. of

of Christ, and partaker also of the glorye which shalbe reuealed: Fede ỳ flocke of Christ asmuch as ye may, watchynge ouer it, not by constraint, but willingly, not for dishonest gaine, but with a redy will, and not as hauing lordship ouer the clergy, (that is to saye ouer the heritage of the lord) but so ỳ ye be exaumples of the flocke, & whē the principall pastor shal appeare, you shall receiue a crowne of incorruptible glory. Behold ỳ proper wordes of S. Peter whiche are far of frō appropriatyng to himselfe ỳ segnorie or lordship of Italy, ỳ superintendāt aswell of kings and princes, as of al other churches. And but if they lake wull, they shal finde ỳ there is nothing agreynge or any comparison betwene S. Peter and those which falsly call thē selues his successors, but in one thing, ỳ is to wete, ỳ denying of Jesus Christ, for the which S. Peter repented, but these do not.

7. By the doctrine of the papists we can in nowyse vnderstande how mortall the naturall sickenes of mankinde is.

It

It is no meruepll thoughe suche people vnderstande not the office of Chryste oure onely sauiour: for they knowe not howe deadelye theyr syckenes is, nor by what meane Iesus Christe our onely medicyne, is applyed and vnyted to vs. For syrste in Reade to declare that man is altogether deade by originall sinne, otherwise called naturall corruption, they teache that the vnderstandynge and wyll of man, is so sore hurte, that the syrste grace doth but onelye ease or comforte vs in oure infyrmitye. So that yf thys doctrine be trew, oure regeneration proceedeth not onely of grace, but there is a participation or concurrence betweene grace and that whiche they call freewyll, of whyche is spoken amplie in ỳ.13.14.& 15. Articles of ỳ third poinct. Moreouer to ioyne and heape together errour vpon errour they will haue a certaine disposition proceading from ỳ nature of mā to receiue the syrst grace, & ỳ god may be prouoked by oure merits for to giue vs ỳ secōd grace.

Item that ỹ concupiſcence which continueth after baptiſme, is not ſynne of it ſelfe before god. Item that all ſynnes deſerue not eternall deathe, for there be ſome whiche they call venyall ſynnes. Item, if our ſaluation be grounded vpon our good workes, in all or in parte, to what end doth grace ſerue vs then, but as an inſtrument to helpe our free wyll to ſaue our ſelues? Which be all execrable errours, wholly aboliſhing the benefites of Jeſus Chriſt and the vertue of the holy ghoſt in vs.

8. Another execrable errour of the papiſtes in the vſyng of the onelye medicine of health which is the benefite of Ieſus Chriſt.

As there is but one onely Juſtyce by imputacion for the whiche we be eſteemed, and holden for ryghteous before god, and be conſequent ſaued that is to ſaye be the righteouſnes of Jeſus Chriſte, whiche is declered to vs in the ghoſpell, So is there but one meane to be ioyned & vnited with Jeſus Chriſt

for

for to haue saluation in hym, that is to wete faythe, whiche is an assurance that al Christiās ought to haue of their electi on and saluation by the onely grace and goodnes of god, in Jesus Christe. Faith and assuraunce is created, and dayly encreased by the vertue of the holye ghoste within the hartes of the electe, by the meane of preachinge the worde of god, and the mynistration of the sacraments as we haue amplie and largely declared in the thyrde and fourth poincte of thys confession. So then this faythe is as the hand, which onely doth receyue and apprehend Jesus Christe to the saluatyon of hym that beleueth. It folowethe ỹ those doe take a waye all meanes of saluation from men, which directly stryue and fyghte againste thys doctryne, not knowinge themselues what faythe is, much lesse can they declare it to others. For accordinge to their doctrine faythe is no other thing then to beleue in generall, that which is contained in the holye scripture to be trew, and ỹ the Romishe

Church as they call it cannot erre, what so euer they saye or doe. Notwithstanding concerning the fyrste of these twoo poinctes, it is forbydden to translate the scriptures into the mother tounge, and to reade it to knowe what is contayned therin, to thende it may be knowē what it is that they doe beleue, excepte he be a doctour or a man of the Church, as they cal them. And so by this meanes it is folly to permitte the greatest parte of their priestes to reade it. For cōsyder the greatest parte of them can not scarcelie read it trewelye. And of those whyche can reade, yea euen the greatest prelates, (settynge a syde those whyche haue not muche more knowledge of Christs doctrine then beastes which fede in, the filde and those which passe not greatly for it, in exercising themselues rather in other thinges then in their vocation & namely mocke it w̄ open mouth) I beleue ẏ rest shalbe foūd meruelous fewe. Notwithstāding according to their own doctryne all thys is not w̄outo faith, althoughe he

knowe

knowe not what he beleueth, and what may happed of this. Certeynly ỹ which Jesus christ said, if ỹ blind lead the blind both falleth into ỹ pit: Herey ye maye se ỹ hauen whether this which they cal faith may brīg vs vnto. But there is yet more for namely they say & maintain (so shamles are thei) ỹ to be assured of electiō & salvatiō in Jesus christ, & to pray wt al trust & assurāce as saith S. James is a presūptiō: but to trust in good workes as they cal thē & to stay & waite vpō whatsoeuer they teach of their owen brayne thys is no presūptiō after their doctrine, but a true & catholike deuotiō. Behold the .2. point of their faith, ỹ is to wete to beleue al ỹ which semeth good to them, & not so hardy to enquire whether ỹ be accordīg to ỹ scripture or no. Now ỹ reason why, forsoth because whosoeuer hath a miter & a crosse can neuer erre in ỹ faith. And aboue al ỹ pope. Yea although he lead into hel soules by cartloodes (as themselues are not ashamed to declare by writtynge in theyr Cannons) reuersīg ard.

ouerthrowing the worde of god and all the aunciente counsells. But who shall beleue theym, but he that wilbe deceyued willyngly. Loke what was prophesied by the Apostles of them and ye shall see it as cleare as the sonne in a fayer daye come to passe.

9. They knowe not in the papistry the exercyse of the lawe of God or the ghospell.

We haue declared that the lawe of god is the onely perfyte rule of iustice before him, and that it pertaineth to one onely god, to bynde the consciences. But these here on the contrary ceasse not to heaipe lawes vpon lawes, not onelye aboue, but also againste the lawe of god, whiche they make voyde by theyr owne ordinaunces. We haue also declared by ỳ manifest scripture ỳ the yocke of the ceremoniall lawe, is put awaye by the commynge of Iesus Christ, in whom lyeth the fulfyllyng of all that was figured by the ceremonies of the lawe. But these felowes haue on

the

the contrarye, so abolished the ceremonies of the lawe, that they haue made a C. for one, yea of their owne fantasye, notwithstandyng that the Apostles, yea namely those of whom they vaunte and boast to haue theyr auctoritie, haue clearly determined the contrarye a. Item where as the lawe is not geuen vs for to seke our saluation therin, but for to declare to vs our condempnation, and that we shoulde seke health and lyfe in Jesus Christe onelye (beside other exercises of the whiche we haue spoken in other places) these cleane contrarye doe not onely seke their saluation (whyche is as muche as if they soughte their lyfe in the death) but muche worse, as yf the commaundementes of god dyd not condemne vs inough, they haue ioyned and put to them, and doe ioyne daylye newe lynkes and snares, to straygne the poore cõscience. Yea notwithstanding haue no shame to saye, that those which holde them to the pure worde of god and hys doctrine, seke a carnall libertie, but god

a Actes.14. 1.Cor.7. Collos.2. Timo.4. Timo.3.

and his angells be witnes whether they seke it or we. If the abuse be great in the use of the law in vs yet is it worse on the other part in ỹ ignorance & malice of the word of god, which we cal gospell, that is to say good newes, forasmuch as it setteth forth & declareth to all beleuers, a righteusnes freely in the bloude of Jesus Christ, which only deliuered vs from ỹ curse & malediction, which the law pronoũceth vs culpable. But these people be very diligent to singe it by peces, and chop it in a language which they vnderstand not, & to sense him ỹ pronoũceth it, and to hange it about their nekes after the maner of sorcerers: but to preache it or make it to be vnderstande diligently and purely, this should be found verye straunge. Except somme one certayne daye in the yeare, that one doe preache that semeth good to himself to kepe an order in their couent. Moreouer they thynke, that the Gospell is no other thinge, but an other lawe more perfyte then the olde lawe, and so they

abolyshe

abolisshe entierly the vse of the ghospell sending vs to our owne workes.

10. They knowe not what good workes be in the pastrye.

THe errour is not lesse in thys whych concerneth the fruites of faythe then in that which toucheth ỹ faith it selfe. For it appeareth by ỹ which we haue declared here before in the articles. 14.15.16.17.18. & 19. of the fourthe poinct that we entende nethynge lesse then to repruue good workes, when on the contrarye, we mayntayne that regeneration from whence good workes dothe procede, is inseparably conioyned wyth fayth, in such sort, that he is a liar which saith he beleueth in god, & notwithstanding studieth not to lyue after the rule of god. But these psõs contrariwyse, neither know frõ whẽce springeth good workes which be acceptable to god, nor what they be, nor to what purpose they do serue. And notwithstãding they wil say (to them that lyst to heare theym) that they be the aduocates of good workes.

But

But we beleue that whosoeuer wyll looke narowelye to their doctryne, or to their lyfe or to bothe will confesse that it beseemeth them aswell to speake of good workes as for common harlottes to dysputе of the nature and excellencye chri stitye.

But principally howe haue they turned into an execrable blasphemye, the most excellēt worke, ỹ is to saye prayer. Forouer and beside the abolishing of ỹ passion of Jesus Christ they vse to ioyne and accompanye it wyth the merytes of whom they lyst, and folwe together the tertes of the scripture at their pleasure without any reason: hyerynge other to praye for them bablyng in an vnknowē language (to the most part of them which doe pray) as the popingayes speake in a cage: and would paye god by count or by tale. Yea they wil adnaūce & setfurth all thys for satisfaction and payment for synnes as well of the lyuynge as of the dead. What is all this any other thinge

By beades they count their prayers to god & at length bringe god in their det

then

then to mocke god openly, what so euer good entent or custome they can allege.

11. In the papistrye they knowe not what is a Sacrament. nor what is the vse there of.

Amonge all the horrible corruptions whiche are sene in the papistry thys of the sacramentes is meruelous, as I hope that those will confesse which haue well cõsidered that which we haue sumarily said here before. Now for to declare here all the abuses, it shoulde be a matter to long, for the whiche me thynketh it sufficient to touche the principall poynctes.

First these great theologians knowe not well what a sacrament is, nor to what ende God hath ordained the sacramentes, for all his Church. Neyther be contented to haue polluted the holy baptisme, and abolished the holy communion of our lord, as we shall saye hereafter, but also of a symple ceremonye of ỹ layinge on of handes, they haue made fower sacramentes: that is to saye, confirmati-

firmation, penance, the orders, & annealing. And moreouer because the number of 7. pleaseth them very wel, they would also haue mariage a sacrament whereof we wyll speake somethyng briefely.

First of confirmation.

Concernyng confirmation it is certain that the true ancient Bishoppes examined those whiche were baptised in their infancy and caused them to render confession of theyr fayth, when they were come of age, for to confirme them. And after in layinge handes vpon their head (whiche is a most ancient ceremony, the which Jesus christ and his apostles haue vsed) commended thē to god. The same also was don to those which were seduced by heretikes and after were returned to the churche. Nowe for vs god be thanked this examination and instruction is reestablished, and diligently exercysed in oure Churches. But these contracyewyse, hauinge vtterly abolished

shed the cause of any suche maner of doe ings, notwithstanding haue made a fayer sacrament wout word, promise, or ordinãce of god, after they haue put to their creame oyle & what thy lust els, because ỳ layig on of hãds w̃ prayer, semeth to thẽ, to be a very lighte thinge. Finally for to ioine an execrable blasphemy to their ignorance, haue not ben ashamed to prefer their sacramẽt of confirmatiõ before the holy baptisme, as their canons declareth plainelye.

Of penaunce.

It hath ben declared hereabone in the articles 13.14.15.16.17.18.& 19. of ỳ 4. point which be the causes & theffects of true penaunce: then much lesse wold we abolish penaunce. Moreouer in the article. 46. of the sayde fourthe poynte, we haue shewed howe Baptisme is the trew sacramente ordained of god, by expresse testimonye on the scripture. But these not contente wyth the ordynaunces of god, vnder this shadow ỳ open & publike sinners

a Math. 3 Marke. 1 Luke. 3 Actes. 13

ſinners, accordyng to ỹ diſcipline of the Churche (of the which I haue ſpoken in hys place) were reconciled to the congregation, wyth prayer and impoſition of handes, after they had fulfylled that which was enioyned them, by the eccleſiaſticall ſenate, not to ſatiſfy to god, but for to amende the ſlaunder, and to gyue ſufficient teſtimonye of theyr amendement) theſe I ſaye vnder this ſhadowe, haue confounded, and ouerthrowen altogether, in making a newe ſacrament of penaunce, of whiche they make three partes, to weete, contrition of the harte, confeſſion of the mouthe in the prieſtes eare, and ſatiſfaction by workes. Wherof we doe principally reproue theſe whiche folowe.

Fyrſt of their owne brayne and fantaſie onelye they haue broughte in this ſacrament, whiche cannot be but falſe becauſe there is no word of god for it.

Secondlye, for that they require as neceſſarye to ſaluation all the partes aboueſayd wherein they ſhewe themſelues

selues not as Phisitions, but very murderers or kyllers of the consciences, as it shalbe sayd hereafter.

Thirdly they requyre an entyer and full perfection in all the aforesayd three partes: the which is impossible for man to doo. So all men maye see to what end their doctrine tendeth.

Item for to make vp the whole heape of wyckednes, they adde to it this blasphemy, that by the merites of those thinges, their sinnes be pardoned. And so by this meanes abolysshe and make of none effect, ỹ benefite of him, by whose blood our soules be purified and made cleane.

In the fyfte place, because they shall not slaunder vs, ye shall perceyue howe we do vnderstande of these three partes of their penaunce.

Of contrition.

Concerninge the contrition of the harte, we know that the verye trewe amendement of a christian, must beginne by the sealyng of his synnes as we haue

said in the article.23.of the fourth poinct but in suche wise that it may be a way to lead vs to the free mercy of god, and not to thinke to wype out our sinnes, by the merite of our contrition, whiche is not a merite of rygheousnes, but a sorowe dewe to our sinne.

Of confession.

And of confession we fynd fiue kinds the which we teache and practise warely and diligenyly according to the word of God, not for to seeke therein remission of our synnes, but as fruites and effects of the trew fealing of our sinnes.

The fyrste is publike confessyon of the whole Church towardes god, when they doe assemble themselues ordynarilye to here the worde of god, or extraordynarylye, in somme afflyctyons or trouble a.

a Leui. 16 Exod. 10 Nehem. 10

The seconde is of euerye one particularly, openynge hys harte ordynarylye before God, to aske pardon

of

of hym, after the example of the Publicane b.

The thyrde is, when a synner extraordinarily, touched with the trewe zeale of god, commeth so farre as to confesse openlye hys misery, and the mercy of God towardes him after the example of Dauid, and many other c.

The fourth is particularlye d, that is to wete when a synner desiring consolatyon and assuraunce of hys saluatyon, commeth to hys neyhhboure and pryncipally to hys pastour, whose offyce is to shewe the vse of the worde of God, as well to the whole flocke whyche is commytted to hym, as to euerye personne partycularlye. But he muste take heede howe he layethe thys Yoocke vppon their conscyences, for God hathe not made it as a lawe.

And also there muste be heede taken more nearer, that they ioyne not nor attribute absolution eyther to the person of the pastour, or to the vertue of certayne wordes pronounced.

b Ihon 23. & Dan. 9 1. Ihon. 1 Math. 18 Luke. 17

c Psalm. 51 Math. 3 Luke 23 1. Cor. 15 1. Timo. 1

d iames. 5

Nor to any other thing, then to the pure grace of god in Iesus Christ apprehended by fayth. As is declared to vs by hys worde, as hath beene spoken before in the Articles. 25. 26. 27. & 28. of the fyrste poincte.

The firste is when a sinner reconcileth himself to him whom he hath offended, be it to one particular person or to many, or to the whole Church: whych is a confession & reknowleging of sinnes ordained of god, which foloweth alwais a true repentaunce.

• Matth. 4 and. 6
f 2. Cor. 2

Behold then the maner of knowleging our synnes, grounded vpon the holy scriptures: and teacheth vs moreouer that none can be sufficiently sory and penitent for his sinne. But concerning the necessitie to cõfesse our sinnes to priests as they call them, leauing out nothynge at all, as if remission of sinnes depended vpon suche a recitall, we dare by goddes worde boldly affirme, that it is a very deuelishe and wycked ordinaunce, wherof no fruite can ensue in the church of god.

As

As also it appeareth ỳ it was neuer instituted of god, by the opinion of the canonistes, but by Innocent the thyrde g. It is apparant that of a long time there was in some Churches, a certayne person ordained amenge the elders or auncientes, for the vse of the fourthe and fyft kind of confession, whereof we haue spoken: But there is no cause why to impose this lawe to any people or to bynde the consciences to a thinge impossyble, that is to saye to a perfyte rectitall of all his sinnes, muche lesse to establishe the remission of sinnes, in the same. But afterward this custome was abolished in Constantinople, by Nectarius, predecessour to saint Jhon Chrisostome, who afterwarde specially condempned thys auricular confession. And yet there was in that tyme no suche seruitude or bondage ioyned to it, nor was neuer vsed or done by Nectarius, nor yet Chrisostome had not approued it as to haue bene ordained of god, either necessarye, or profitable to the Church h.

g c. omnis vtriusque sexus de summa trinitate in antiq.

h Nicephore in the histori ecclesiasticall. 12. booke 28. c. Chrisо, on the Psalme 50. Hom. 2. Item sermon of panance and confession. Item 5. Hom. of the incomprehensible nature of god. Item. 4 hom. of Lazarus.

Concernyng satisfaction, we knowe thanked be god, that true repentaunce requireth, that he which hath offended, shall satisfie to hym that is offended, as much as may be possyble. Moreouer we receyue and embrace, (with good moderation) the ancient custome of the ecclesiasticall discyplyne, toward those which haue offended the church, and which desyreth to be vnited again into the flocke: but as to god to oppose or set against his wrath, any other thing then ỹ only satisfaction of Iesus Christ, we say & affirme boldly, ỹ it is ỹ most wicked & execrable blasphemy ỹ can be. For consider their penãce, as they cal thẽ, for the most parte be pyle Idolatries & superstitious infamies, partly of their owne nature, as pilgrimages, masses, prayers nũbred & coũted, & none vnderstãd thẽ, worshiping of idolles, & such other abominations couered vnder ỹ shadow of good entents, & partly because of ỹ abuse, of fastig, almoses, afflictiõs of body: all ỹ which things and such other like tend to idolatry, whẽ they come to thẽ ỹ opiniõ of deseruing or

merit in mēgling thē wͥ ẏ blud of christ.

¶ Of the extreme vnction called anealyng.

Amōg other things wherunto a pastor is boūd we do count ẏ visitatiō of ẏ sick, whō he ought to comfort & to assure thē of their saluation as is required, & according to the contents of the word of God. Nowe the apostles & other of the ancient church, so lōg as the gift of miracles endured, haue vsed in their visitations, not only this ceremony of laying on of hāds but also oyle, wherwͥ they anointed the sicke i not after forme of medicine, nor yet to make an ordinary sacramēt in the church. For they themselues neuer vsed it, and yet muche lesse did they blesse or worship the oyle, or to crosse it, or to ioine it to certaine vertues: & in brief nothing lesse then to coniure or charme it. But to assure the sicke personne certainly by this visyble sygne and ceremonye. But these men one the contrarye they come neuer to the sycke, but as doe the

i Mark 6 iames.5

Rauins to the carraine, and also knowe well that the gift of healing by miracles was not giuen to the Churche but for a certain time. Neuertheles they haue retained and kepte the signe and marke, yea as necessary to saluation for soules abolishyng the benefite of Iesus Christe, after they haue vtterly disguised it, with a thousande maner of apysshe playes at the leaste. For the Apostles vsed not the oyle but in those whiche they healed myraculously. Therfore these ought to be ashamed, not onely to vse as they falsly alledge as the Apostles did, but vse it in those whiche be out of all hope of ipse: by reason whereof they call extreme vnction or the last anoynting.

Of orders.

Concerning their orders as they cal thē: Nay what disorder was there euer so great in the whole world. For they be not yet accorded how many there be. For one nameth seuen, the other nyne, and summe thertene. But to speake as it is

we

we may aunſwere truelye that there is no one order in altogether. And as cõcer ninge offices, we ſhall ſhewe hereafter that they haue not retained one of theſe which god did appoint in his Church.

And for their ſacraments as they call them, where is any one word or promiſe of god in their trompery? Secondly concerning the ceremonies which they vſe in their orders, can they ſhewe anye one of them ordained of god? By what tytle then ſhoulde they be ſacramentes? But conſider we the ſame more neerely. It appeareth that in ỳ Church of god the perſons lawfully called and elected, for to ſerue aſwell to the worde, as the gouernement of ỳ eccleſiaſtical affaires were as conſecrated and dedicated to god, by the ceremonye of layinge on of handes, with the prayers of the whole Church. But theſe people not cõtent wt this ſymplicitie, what haue they done? The haue quite put away ỳ cuſtome of ỳ ancięt church & brought in this which folowęth, yea with a ſtrange language.

Of

Of the clericall tonsure?

First, their must be a clericall tonsure where as they clippe thre or fower lytle heares in his crowne, & he must haue a litle blow on the eare and then put hys head in a surplyse as they call it, and behold a preest ready made, hable to haue a benefice, paying honestly for it and to be exempte from the secular magistrate in time of nede, except being of age he were maried to a wedowe, or were twise maried. Behold the foundation of the Poppyshe clergie as conformable and agreing to the word of god and the auncient Cannons, as the diuells be to the Angelles.

Item if one loke on the ceremonies of ỹ iiii. orders which they call minores they gyue the keyes of the temple into the hands of those which they call Ostiarie. A boke to handel to those they call Lectors: to their Exercists certayne formes and maners of coniurations, and to they? Acolytes they geue tapers and crewets

to

to touche . Notwythstandynge those which receyue these fayer sacramentes, haue neyther temples to shutte, nor bybles to reade, nor deuills to conjure, nor byshoppes to folowe: and what more, they receyue all those offices at oneteyme together. Who is it now that seythe not that all thys is a verye apysshe playe and mockerye to god and hys Churche.

Also for the thre orders which they call maiores beholde howe it goeth . Those which they call deacons, receyue a stole vpon their lefte arme, wyth a terte of ỹ Ghospell chopped in peeces. Then my lord the byshoppe (wythoute callynge or byshoppryke) putteth his handes vppon him, to make vp the measure of the auncient ceremonye. And yet notwithstandynge these goodly mysteries they playe all in a strange & vnknowen language. And howe shall he be a deacone whiche hathe no goodes for the poore to distrybute? No for it is not geuen hym in charge by my lorde Byshoppe.

But

But to put wine in the chalyce & breade on the paten. To make cleane the alter and dresse it fayer, to beare the crosse, to synge the Ghospell and the Pistell to the people in a straunge tounge and to do other apithe play in their high masse. Beholde howe correspondente the deacons in the Churche of god, were wyth these of the papistry.

The subdeacons receyue of the Bysshoppe the chalyce and the paten. And of the archedeacons, the crewettes wyth water, for (as they saye) their office is to beare the crewet & the towell to gyue ỳ priest to washe, to set the implementes for the masse vpon the aulter, to receyue the offringes, wherof the poore get nothing. Beholde an other mommery.

Finallye their priestes be ordayned manifestly for to abolyshe and bringe to none effecte, the onely ablation whyche Jesus Christe hathe made in hys owne persõ. They be greased wỏ oyle, to bryng agayne the leuiticall hygh priesthode, abolished by Jesus Christe. Moreouer

they

they receyue a breathing of my lord bis-
shoppe as though he had the holy ghoste
closed in his stomake. Beside this they
do geue him a chalyce w̄ a paten and the
breade, not to eate, nor to feade other,
but to synge a (as they call it (which is a
word as me thinketh that should be suf-
ficient to condempne ȳ vse of their lowe
masses, as they call thē. Here ye may be
hold for their misordered ordres.

a Their low masses be al said which is agaīst this order to synge masse.

Of mariage.

For mariage it hath bene sayd before
in what reuerence we haue it according
as it is printed in oure seruice bookes,
playnly to be sene. But these men be for
the most part, as great contempners of
maryage as they are great louers of all
kynd of lechery and whoredome (as hea-
uen and earth can wytnes (putting ma-
riage when they lyste, in the place and
number of the sacramentes, by a verye
apishe and ignorāunt maner. As it hath
bene declared to them, I thinke a thou-
sand tymes. Yet notwithstanding will
they

they permit the spiritualtye as they call them, to vse thys sacrament? No truely, least that Christendeme should be lost. So much semeth this sacrament to thē to be polluted and fylthye. And in dede I confesse that whoredome of all kindes appertayneth and agreeth better wyth theym: I leaue oute the meanes by the whiche they pollute the holy state of matrimonie, as much as in them is, their folyshe benedictions, their false opinion touchynge the seconde mariages, the bondage and seruitude layed vppon the conscience touching affinitie both spirituall and temporall. I pray them of one thing, yf they wold not be angry wyth ỹ I shall say, that they wold accord & shew me their opinō ỹ mariage is a sacramēt wyth one sentence regystred in their decrees, (whom it maketh author one of their Popes named Siricius) to wete whether that whiche Sayncte Paulle sayde, those whyche be in the flesshe cannot please god, be vnderstande of mariage or not.

Of

Of baptisme.

Concerning baptisme certaine it is that the lord hauing respecte to his elected, hath not permitted that this sacrament should be abolished in the papistry. For they baptise in the name of the father, the sonne and the holy ghoste. The effect of baptisme, dependeth not in any wyse of him which ministreth it: but yet notwythstandyng in how manye sortes haue they polluted it, for to bryng it to nothyng and vtterly to abolyshe it, if it had bene possyble.

Fyrst, all is sayde and done in an vnknowen language, and althoughe they had spoke in the vulgare tounge, what declaration is there of the right vse of holy baptisme, in thys forme and maner wyych they vse in the papaultie.

Secondlye howe manye signes and ceremonyes, haue they ioyned to it, wythe oute the worde of God, wherein they staye and truste more

then

then on the symple and holy ordinaunce of Jesus Christ, and the apostles: And it serueth theym to no purpose to alledge antiquitie. For tyme cānot, nor may not spoyle god of the honor whiche pertayneth to him onely, as we haue sayde in the. 22. article of ỹ fourth poynct. Moreouer they know well, that the ceremonies of baptisme, were neuer holden by the fathers for to be of the substaunce of ỹ sacrament. Therefore, when as superstitiō springeth, it is necessary to abolish and suppresse it. For certainely it is not possible, but the folyshe deuotion of men will be domegeable to the Church when they cannot be contented with the ordinance of god.

Thirdlye the grace of god is not tyed or bound to the sacrament, as if the promyse were not sufficient, and stronge inough of it selfe, but the sacramente is onely added and put to the promise, for a greatter confirmation, namelye when there is neyther contempt nor negligence,

negligence, and we be out of all doubte that the childzen of ỹ faythfull are sanctified from their mothers wombe. But these haue so tyed ours saluation to the exteriour baptisme, that they haue willed women to baptise childzen in case of necessitie as they cal it, against the expresse decree of the thyrd counsel of Carthage. Canon. 100

Item in baptisme we be so regenerated by the vertue of that whiche is there figured to vs, that originall sinne, that is to say our corrupt nature, is not imputed to vs to dampnation, and yet notwithstandynge, ceaseth not to be in vs. Although daylye it is quenched, and suppressed by the vertue of Iesus Christe dwelling in vs. Neuertheles these doe not vnderstand of what importance originall sinne is. But doe teache that it is vtterly quenched, by the dopppnge or sprynglinge outwardly of water, and that it putteth awaye that synne wherein we be all so culpable that it drawethe our lifes to ruine and confusion. And so attributinge that to the water whyche

appertaineth to the only blood of Jesus Christ, represented by the same.

Of the Supper.

Concerning the holy supper of ỹ lord what desolation is there in all the papistry? It is requisite that there be sygnes for to represent ỹ thing signified, otherwise it can be no sacrament, as we haue amplye and largely declared. But these abolyshe the signes, saying that there is neither breade nor wine, but onely the whytenes & sauour of breade and wyne wherin they vtterly abolishe the proportion, which is betweene the signes, and ỹ thing represented by them.

The coniunction of the thynge sygnyfyed wyth ỹ sygnes, dependeth on the onelye ordynaunce and promysse of God, wythoute beynge eyther locall or in anye wyse naturall. But so onely as God offreth to vs verytablye that wyche he promyseth to vs by his word, and representeth to oure sense by visyble sygnes, that is to saye the verye body

bodye and bloud of Jesus Chrysse, to euerlastynge lyfe. But these on the contrarye, wyll haue by the vertewe of fower or fyue wordes the breade to be chaunged into the bodye, and the Wyne into the bloude of Jesus Christ, whyche is a verye Juglynge or sorcerye. For in so sayinge they destroye by consequent, the humanytye of Jesus Chrysse. If they allege furthermore that God is almyghtye, the aunswere is soone made, For there is no questyon to knowe whether God can, (for we doubte not but he can doe all) but whether he wyll or not, Nowe that he wyll not, it appeareth by thys, that he hathe not declared it by hys worde. But on the contrarye, it is sayde that Jesus Chrysse hathe taken hys body from vs into heauen, and shall not remoue frō thence vntill he come to iudge ẏ quicke & ẏ deade. Although concerning his diuine nature & vertue he is ouer all. Moreouer when Jesus Christ did take a very body he did sufficientlye

Act 1. & 3

declare that he would not be inuisible, nor infinite concerning his diuine nature, as he sayd to his Apostles. Finally if they alledge that the bodye of Jesus Christ is now glorified, the aunswere is peremptory, that when the lorde instituted this sacrament, his body was not as then glorifyed. And neuertheles hys wordes were then as treiwe and veritable, as they be now at thys day: wherfore their saying is to no purpose, for the glorification, maketh but one bodye, to become one infinite thing, for it appertaineth but to one god to be infinite.

The ordinaunce of god oughte to be plainely declared, and expounded in the ministration of the sacramentes, according to his word, otherwyse no faith can be there. But these haue wrapped the ordinance and word of the supper, amõg a number of thinges, vtterly contrary to it, for to turne awaye the people from ỹ which they oughte cheifely to consyder. Also they saye nothinge but in an vnknowen language to the must part: and

finally

finallye muche leſſe expound they anye thing, but on the contrary, they enforce themſelues to ſpeake at that time baſeſt and ſofteſt, ſo that then it ſemeth they blow rather then ſpeake. And then they haue done their great conſecration, by reaſon wherof they eſteme themſelues more worthye then the virgin Mari, for (ſay they) the virgin Mary did but beare Jeſus Chriſt, but we make him.

The ſupper is the ſacramente of the communion of the faithfull, aſwell with Jeſus Chriſt, as one with another: but theſe againſt the expreſſe word of god, againſt the nature, and the ende for whiche this ſacramente was inſtituted, againſte all the cuſtome of the auncient church: haue changed it into their baſe maſſes, and particular maſſes, from whence ſhortly after, were hatched and ſprong vp this great and horrible multitude of maſſing prieſtes. 1.Cor.11. d

We oughte to come to the ſupper there to receyue in our owne perſons by faith, the bodye and bloode of our onelye

saueour. But these giue in their masses neither bread nor wyne, but eate vp all themselues (for all the parishe as they say). But put ỹ case that their sacramēt were a true sacrament, where find they that the sacramentes doe profite them which receyueth them not, or whether one may receiue it by a proctour? But what saye they to Calixte one of theyr Popes, which wold that all they shoulde be excōmunicated, whiche be founde at masse not communicatinge the sacrament, with the preist.

cap. perfecta consecratione. dist. 2. d consecrat in decrett. Note this well.

Also we oughte to come to the supper of ỹ lord to thend to receiue Iesus Christ to euerlasting lyfe, by the vertue of the oblatiō, which he offres made of himself. these on the contrarye, what saye they that they doe at their masse? They offer Iesus Christe to god his father, for the quicke and for the dead. Now if thys be trew, where is this onelye oblation of Iesus christ, where is also his hie priesthode and by consequent, where is the onely hope of oure saluation? God hath instituted

instituted two sacramentes, that is to saye, breade and wyne. These of theyr owne authoritye (besyde that in theyr hye and low masses there is no communion, no when they kepe their Easter, as they call it) haue taken awaye the vsage of wyne, from all those whyche they call laye people. and they cannot denye but it is against the expresse ordinaunce of god, and against the customes of all the ancient christian church. But what saye they of theyr Pope Gelasius, whiche excommunicateth expressely all those which be content to take the bread, and abstaineth from taking the sarramente of the bloude?

Note, De consecra dist. 2. cap compe rimus.

The sacrament of the bodye, and the sacrament of the bloude, were ordayned seuerallye. and namelye the breade oughte to be broken to be dystrybuted. But these in the sacrifice of their masse, (where as I haue sayde before there is no communion) consequently no sacrament of the

supper, but an horrible prophanation of the sacrament) make 3. morsells of that whiche they seke no more in heauen by faith. But they say they holde it in their handes, and so eate their soppes & wine; what saye they then of July, one of theyr popes which did expressly forbid them to wet the bread in the wine.

De cõsecra dist. 2. chap crimen,

The sacrament of the supper oughte to serue vs as a ladder, for to ascende vp to heaueu by fayth, and there to embrase him, which is representedin the supper, by signes and visible ceremonies. By reason wherof they also yet synge Sursum corda, that is to saye, not to staye themselues vppon visible signes on the earth but to lyfte vp their hartes and myndes on hye, for to eschew all Idolatry, but these after they haue songe it doe proue themselues lyars, doing cleane cõtrary, willing the people to staye and gase vpon that which they hold in their handes; and do worshyppe it as very god, surely a thynge so detestable, that it is merueyll that the earthe dothe not open

and

and swalowe theym vppe.

The sacramentes be ordained, to be ministred and vsed as hath bene said, according to the word of god. And therfore without this vse and ministration, they be no sacramentes, as S. Augustine declareth plainly speakinge of the bread of the supper saying: suche thinges be honorable, and religious thinges, but not merueillous, or miraculous thigs: but these contrariwise, close it in their bores, worship it as very god, and yet the wormes wyll eate it: they make it reste some certaine dayes in the yeare, and make hym to walke some other dayes. Which was instituted by pope Urbane the fourth, about the yeare. 1264. for the Christian church did neuer know what that ment which they call in some places ỳ feast of god, or corpus christi, but sens. 297. yeres, which declareth sufficiētly whiche forme and order of the Church is new, either theirs, or this which we now hold. Certainlye it is merualle that they doe not reserue and cause to walke, or to leade

third boke of the trynity. 10. c.

about the wine, as well as the breade, for ỹ one is as precious as the other. It were out of order to saye they feare the wine will eger or ware palled. For they holde that it is no more wine, but the pure bloud of the lord, the which beinge glorified, is no more subiecte to corruption. But howe muche wanteth it after theyr doctrine, that Sainct Iherome is not an heretike, the whiche spake honorably of Eruperius bishop of Tholouse, for that he kept the bloude in a cuppe of glasse, and the body in a basket of osiers, wout any pompe? What shalbe come of all the ancient Churche, whiche gaue the breade, not into the mouth, but into the handes of the faithfull? What shalbecome of the tyme of Sainct Ciprian, where there were women which wythoute reprehension, did kepe the reside w in theyr cofers? Although there were in it we confesse, superstityon proceedinge of Ignorannce: but yet thys was farre from Idolatrye, the whiche we see at thys daye mayntayned, wyth al kynd

f. Ciprian sermon. 5. de lapsis.

of

of cruelty, as thoughe we dyd not beleue in God to saye thys (whyche is trew) that we must seke Jesus Christe in heauen by fayth, and not with corporall eyes in thys worlde.

The effect of the sacrament, concerninge the coniunction of the sygne wyth the thynge signified, dependeth vppon the onelye ordinaunce of God lawfully obserued and ministried. And these contrarywyse tyeth and byndeth their consecration, to the intention of hym whyche doth consecrate, so that no man can be assured whether he be an Idolater, or no in worshyppinge of that whyche they woulde haue to be worshypped: For yf the intente for to consecrate, be not in the preist, they saye themselues there is but breade. Nowe to worshyppe breade is verye Idolatrye. But whoo can be assured of the intente of the priest considering that men know for the most part, what people they be:

The

The vertue and effect of the sacrament, concerning the receyuinge of the thinge sygnified, that is to saye the bodye and blonde of the lorde, consisteth in the fayth of him whiche receyueth the sacrament, because it is the onely meanes to receiue Iesus Christ: but these contrariwise, will haue Iesus Christe to be alwaies receiued as well of the faithfull, as of the vnfaithfull, which is as muche as to lodge, god and the deuell, lyfe and death together.

Finally how agreeth the garments and the apparell of these game players, with the supper of the lorde, whyche is so muche more excellent & celestiall as the signe is homely and symple? For we be no more commaunded to worshipe god by figures and shadowes, but in spirite and veritie: and if it were needful as yet to haue such apparel or figures can they finde any better then those whiche God him self appointed to his people by Moses? But if god hath abolished those thinges, yea namelye forbydden theym, as

thinges

thinges shadowing and darkninge the bright sunne, now that the cleare day appeareth, what other spirite, but the spirite of the prince of darknes, hath moued those whiche hath forged to vs, and doe daily inuent and forge, new figures of their owne pleasure, and after their owne desyre and appetite? As aultars, Napkins, Idolles, Towelles, Corporas Chalices, & couers, Crewets, Amises, Albes, Gyrdells, Cappes, Stooles, manipulls, Crosses, Vessalls, Tapers, Torches, Copes, Tunikels, Pares, Sensors, Shippes, Baners, Apysshe thinges on fæte and handes, demaunds and aunsweres neither knowing what they demaund, nor what they aũswere. And in brieke suche a working and iugling, that themselues be constrained to lawghe at them, and turne to Jestinge and pastyme euen at their owne folye. Notwithstanding they say, we be sacramentaries, which hold vs to ỹ very symple ordinaunces of Jesus Christ, in all feare and reuerence. And these beare

which mocke god, and the worlde, which lyue to diminisshe and bring to nothyng, the sacrifice of Jesus Christ, and whiche sell Jesus Christe dayly as muche as in them lyeth for as muche or more monye then Judas dyd: these I saye be the prelates of Christendome.

12. In the papistry there is no ecclesiastical gouernement.

IT appeareth by this aboueſaide that there is neyther worde of God purely declared, nor prayers duely made, neyther sacraments rightly administred in the papistry. But all is notoriously reuersed & changed, which be neuertheles the very substanciall & trewe markes of the christian churche as hath bene said. It foloweth that the papistes or otherwise the romishe churche, be in nowise the holye catholike churche, that is to saye vniuersall: the whiche we doe beleue forasmuche, as God hath euer preserued and kept his church,

as

as was answered to Elias, in the tyme of the reuolting of the x. tribes of Israel.

But because they alledge to vs the succession of ỳ Apostles, as if that were a sure argument, it muste be seene of what force thys reason is, at the least in the gouernemente whyche they call the ecclesiasticall Hierarchye. Fyrste I saye they presuppose a foundation vterly false, that is to weete, the church to be ioyned or tyed to a certaine nation, see, or place, consyderynge that all the scripture, and the experience of that we see wyth oure eyes, be all together contrary.

Secondlye these whiche enter not by the dooze of the house, be not called pastoures, neyther successours of trewe pastoures, although they occuppe the same places, but rather Robbers and theues: And it is not ordayned that false pastours or prophetes shoulde be obayed as successours of Prophetes. But we muste take heede and separate oure selues from

from euery one, that teacheth any other doctrine then this of god. Also S. Paule said, that he is accurseo, and to be cut of from the Churche, which should bryng any other Ghospell (that is to saye anye other doctrine of saluation) then his. He excepteth not the angells: but he passeth further, and prophesieth that those whithe should doe thus, should syt in the temple of god, that is to saye, should hold the place of pastours and elders. And saint Jhon declareth sufficiently in his apocalypse, that it shoulde be namelye within Rome, as the aunciente writters haue vnderstand it.

And for to shewe in fewe wordes, there is not one amonge them from the greatest to the least, which after thys rekening is not a robber and a theefe, if the word of Jesus Christ may take place, I saye not one excepted, as all their promissions, presentations, collations, signatures, Bulles, Mandates, Preuentiõs, dates, consentes, permutations, concordates,

Cõcordates, Resygnatiõs, Pencions, Annates, Vacantes, proces, fulmines, Takinges of possessions, dispensations (which be the windowes where thorow they enter, in) be directlye and their nature, against al right and reason, against the holy scripture, against all the ancient counsells and decræs, against all ỹ writings of the auncient Grekes & Latins: briefflye, they be thinges of themselues most vile, infamous, and execrable, in ỹ Churche of god: That neuer since the world was a world was there any such abomination, nor so open marchandyce, of that which of it selfe, is more precious then heauen and earth, that is to wæte the poore soules of ỹ christians boughte with the precious bloud of Jesus Christ the sonne of god. And let all kinges and princes of Christendome vnderstande, ỹ they shall render a countes to the great king of heauen & earth, for ỹ they suffer theuery & roberye to haue place in their lands & contries, whiche hath no title or colour of right either diuine or humaine.

Thirdly if they be the succeſſours of the Apoſtles, then muſt the Apoſtles be their predeceſſours. But ỳ caſe is cleane contrary, for in their eccleſiaſticall regiment there be two ſortes of eſtates, of ỳ which one of them was vtterly vnknowen, not only to the apoſtles, but alſo to all ỳ Chriſtian church, ỳ which may not neither ought to be maintained nor ſupported in any caſe. The other cõcerning their names, be not nowe in ỳ Church, but notwithſtãding they be ſo diſguiſed in effect, as ỳ light is no more contrarye to the darknes, then theſe be contrary to thoſe whoſe names they beare: Then I conclude ỳ there is not in all their caſe but an horrible confuſion, declaring ſufficiently of what father they be children.

In the firſt place I will ſpeake of ỳ pope forasmuch as he calleth himſelfe head of the Church wyth the Cardinalles, the Suffraganes, Officialls, Proctours, Vicars, Chappelains, Prouoſts, Priors withal their ſequele.

I put in the ſecond place ỳ archbiſhops,

bishops,curats, chanons, prests deacõs subdeacons,clerks, & such other officers.

S. Iherom vpon the epist of S. Paulle to Titus.

And concerning the order of S. Peter and S. Paule, S. Iherome witnesseth sufficiently (as appeareth also by their epistles) For in the beginning there was no difference betwene prest & bishoppe. But if they wil regard ỹ which hath happened since: the bishoppe of Rome hath he not his limites & bondes assigned as the other metropolitans had in the first counsell of Nicene confyrmed by the subsequens? When S. Irene and S. Cyprã wrote to ỹ bushop of Rome, yea in reprouing him sharpely, did the call him by any other name then brother & felowe? Gregory the firste, dyd he not detest the name and office of heade Bishoppe, or vniuersall patryarke, declaring in more then. xii. sondry terts, ỹ it is the very title of Antichrist? Who hath cõuocated ỹ ancient vniuersall Synods? who hath assigned ỹ place & the time? who hath enioyned namely ỹ bishops of rome as wel as all other to be there, but ỹ emperour?

If they beleue not vs, nor the actes of the counselles, let them beleue the requestes, intercessions, & excuses contained in the epistles of Leo ỹ firste, a man among the rest full of ambition, which neuertheles did not once thinke of that which his successours hath vsurped. Gregory the first which they holde as a sainct did he cal the Emperour any otherwyse then his soueraine lord [a]. Namely did he not wytnes that it is by the commaundement of the Emperour, that he was Bysshoppe: much lesse then dyd the pope make the Emperoures? In the tyme of Constantine, in the cause of a Bysshoppe of Carthage named Cecilian was not the Bysshoppe of Rome with other bysshoppes delegates to iudges appointed by the Emperour? And afterward because there was an appeale from hys Iudgement, the Bisshoppe of Arle was he not sent as Delegate by the Emperour, for to know the cause of ỹ appeale? When [a] Leo the first wold ertol his preeminence, by his ambassadours in the counsell

[a] Epist. 5. of the firste booke.

Augustine expoūdeth at large against the donatists

[a] Loke the sixt session of the coūsel of chalcedon.

counsell of Calcedon, although ỹ which he pretended was a small thinge, in respect of that which is done since, was it not put backe & denied quickelye by the counsell? was it not expressly forbydden in the counsell Mileuitane (b where as sainct Augustine was) that from Affrica they should not appeale ouer ỹ sea? And when .3. popes one after another to wete Zozimus, Bonifacie, & Celestine, alledged in the syrte counsell of Carthage, a false canon of the counsell of Nicene, for to vsurpe iurisdictiõ ouer Affrica c, thys falsehode was it not discouered and condempned by expresse letters? In the whi che it is also declared to Celestine, that he hath not to do to send neither legates nor other of his part into Affrica, for as muche as it was not so ordayned in the Churche, nor in nowyse to be receyued. Nowe these testimonies beinge moste trew and certaine, by what title dothe he cal himself successour of saint Peter, and head of the Churche, vnder the shadow of ordinaunces which they alledge

b Canon 22. of the coũsell mileuitane more then .1100.

c The epist. is in the ende of the counsell of Affrica.

notoriusly false, and attributed vniustly to those whom they lyst. As hathe heretofore bene sayde, and partely also made by themselues after their owne appetite againste God and all the auncient decrees, of whom they would seme to be the defenders? or shall it be for that aboute the yeare. 607. Boniface the fourth, dyd bie firste of thys horrible monster Phocas, (murderer of Maurice the Emperoure hys mayster) the tytle of vnyuersall head or Bysshoppe, whyche Gregorye hys predecessoure so earnestlye did refuse, sayinge that it was the verye manyfest tytle of Antychrysste? Or shall it be because that Zacharye, and Steuen the second, (for the reward of their cruelties, and infamous treasons) receyued the seignorye of Italy, which they afterward did call ỹ patrimony of S. Peter? Thys shal suffice thẽ for this time: for if it be needefull to enter into further matter there is well wherỹ to banket thẽ of an other sorte.

Thys was don about the yeare 752.

Concerning Cardinalls, it were needfull that they shoulde firste of all declare

from whence they be come, the whiche were very difficyll for them. Certaynely (if we wyl beleue the goodly inglyng of that Synode, which they haue attributed to Syluester Pope) their natiuitye dyd begynne at Constantine. But there is yet worse, ỹ in so longe a time, & in so many counselles, & so many bookes of the ancient doctours, there is made no more mẽtiõ of my lord Cardinals titles then if they had neuer bene hatched. Wherfore if there were any then, it must appeare ỹ their office & charge was verye smal. And in dede it is euidẽtly sene by ỹ whiche they aledge of Siluester, ỹ they were none othee but deacons ỹ is to say distributers of ỹ goods of ỹ poore, euery one in his quarter of the town of Rome, at ỹ time being deuided in .7. quarters which they called cardines. It is then no merueil thoughe they be not named by such things as cõcerne the affaires of the true doctrine or the gouernemente ther of wherein they are not sene, neyther do they vnderstand what it meaneth.

7. quarters of Rome called cardines

But afterward when their Bysshoppe was exalted, the prieſtes of Rome wold alſo be a lofte: and by this meanes the name of Cardinall was geuen to them: and their auctoritie encreaſed and grew vppe: for it was more then reaſon then they ſhould haue part of the bootye. And for to hide or diſſimule their originall, they haue agreed to be called Cardinals as if they were thoſe vpon whom the catholike Church were ſtayed, as a gate hangeth vpon his poſt. For Cardo ſignifieth a gate or doore poſte. But they are not determined to leaue their tytle, ſo longe as they adde to them, as Sainct Croſſe, Sainct Sabine and other. The whiche declare yet plaine there originall & firſt office. Yet that notwithſtanding, by a long ſpace, it was thought a ſtrang thynge that a Cardinal of Rome ſhould holde a Bysshoprike, for he coulde not haue it at Rome, where he muſt doe his office of elder, or of deacon, and ſo feade his flocke. And for to be a Biſshoppe and not to preache, was a thynge no leſſe

ſtrange

straunge, them to see a shepherde, dwell in a citie and be called shepherd, and to receyue the wages wythout kepinge or feading anye shepe. Farre was it from theyr custome, to be absent from theyr charge and office, or to haue a Vicar vnder them: and yet lesse to kepe thē in the courtes of kinges and princes, and to be charged w̄ abbies and bishoprikes. But after the horribly confusion was come, then their charges and offices were conuerted into dignities, and my lorde the Pope desyred no better, then by these traffikes and meanes to entertaine himself with kinges and princes euen by the meanes of his Cardinalles, who of good right he calleth hys creatures. And neuertheles, of suche great force is ỹ truth that in the yeare. 1538. the principall amonge them, yea namely the same whiche at this time or of late was Pope and called Paule the fourth, declared freely to Pope Paule the thyrde, that to be a Bysshoppe and Cardinall, were thinges vtterly not to be suffered. The booke is

ſumptuous & open to be ſene. What lacketh it then, that they be not Iudged by their owne mouthes? I leaue out to ſpeake of their bouggeryes, Auarices, ſymonies, treaſons poiſonings, & other cardinall vertues vſed of many amonge them. Which al the world ſtinketh with the ſight and knowledge of. To ſpeake of their eſtate (all were they the moſt honeſt men in the world) yet I ſaye they haue no approbation nor iuſt title neyther in the ſcripture, or in counſell, neyther decree or ancient doctour: although they ſet themſelues aboue the metropolitanes & biſhoppes. But truely I agree wyth them in one thing, ỹ is to ſay, that their vniuerſall head (which ſainct Gregorye calleth Antichriſt) cannot better be choſen then of ſuche an honeſt companye. But of one thinge I much merueyll, that ſo manye greate men of ſo noble and auncient houſes, yea euen Princes haue thorow thys curſed ſonne of perdityon beene ſo be wytched, deceyued and poyſonned, to make them

the ministers of his cruelties, that they haue no more regard to the dygnitye of their auncestours, nor the buildyng and restoryng of the poore Christian Churche, and the authoritye of kinges ruinated and ouerthrowen by the false persuasions of thys wycked beast. But to be so contaminated wyth such fylthines to maintaine that whyche they see and knowe in their owne consyences howe euyll it is.

Behold here howe the pope and hys Cardinalls be the successours of the Apostles and disciples of Jesus Chryste. Cõcerning their suffraganes, officials, proctours in the courtes of the Church, notaris apostolical, promoters, auditors bullists, copists, courriers, vicaris, chapelains, prouosts, & other such innumerable vermine, what can I say otherwise? For one shal find assone ỹ deuill among the Angels as one worde or mention of thẽ in the holy scripture, or in the ancient counselles, decrees, doctours, Greekes, or Latynes for to approue them:

I saye more that it is as possyble to accord these estates, with the trewe forme of ỹ Christian Church, as to accord light and darknes, trueth and lyes.

I come nowe to the other, which haue more apparence, for as muche as they haue their foundation in the scripture: yet notwithstanding because they be no thing lesse, then that whiche they be called, to what purpose dothe these names serue which they beare, but the more to condempne them of falshod and deceipt.

We haue herebefore declared and shewed that there is in all twoo degres of ecclesiasticall offices aswel for the ministration of the word of god, as of publyke prayers and sacramentes, to wette the offices of pastours & doctours. Such was the maner and the custome in al the primatiue Church. And forasmuche as the pastours are deuided into manye degrees, to wette, archbyshoppes, or metropolytans, Byshoppes and curates, this was not onely in respect to the office of the worde, but in consideration of the

ordring

ordring of the affaires, which concerneth the ecclesiasticall iurisdiction, of the whiche we shall speake in his place. Wherfore there is in cõsideratiõ of ỹ office to minister the doctryne of the Gospell, no difference before god, betwene ỹ archebyshoppe, the Byshoppe, and the curate so that eche of them be pastour of their owne flockes. And for this cause be they all named with the common name of Byshoppes. So hath Jesus Christ and his Apostles both exercised and spoken, and all their trewe successours [a]. As yf they consider al the auncient counselles and decrees, concerning the election and the lyfe, aswell domesticall as publyke, of those whõ we speake of, they shal find there and perceyue thynges yet more strayght. Howe then is it possyble that ỹ stobborne impudence of these horned beastes should come so farre, to be called successours of the Apostles, and vaunte themselues of names, which appertayneth leste to them of any men vnder heauen? For who set them in this estate? by

[a] Marke.16 Ihon.15 Actes.28

what

what dore be they entred in? where is ẏ election & examination of al their life, accordyng to all right orders both diuine & humaine? Is there one amonge a hundred of them: that is mete or disposed to think only of his charg or office, or which knoweth certainly what office & charge he hath, or which onely enquireth after his flock? And if there be foũd one amõg a hundred, how doth he occupy himself? but rather to doe any other thing then ẏ which pertaineth to his office? And if of a thousãd bishops or curats in ẏ papistry there be foũd one which teacheth his people, what doctrine is it, but such as is directly against ẏ truth, as we haue declared? And what sacraments can he minister, what orders maye he kepe, where there is not but all pollution & falsifieng of the true sacraments, & al abominable confusion as here before hath bene declared? The prouinciall counsells, how be they kept? how many archebishops be there? Howe manye Byshoppes be there meete to discerne & giue counsel?

Con-

Concernynge ſynodes of euerye dioces, how be they practiſed: wherefore be the curates called, but to paye theyr tribut and procurations: what aſſemble, what doctrine or what order is there: But I wyll demande of them accordynge to their owne ordinances whether one that is excommunicated ought not to be reiected and not to be taken as a member of the Church: how much leſſe then ought he to be a paſtour: Secondly I demande of them, yf he be not ſufficiently excommunicated, whiche is notoriouſly ſuche a one as are thoſe whiche Ieſus Chriſt and his Apoſtles commaunde to eſchewe and flye as infected or full of peſtilence, and whyche be expreſſely entered, and mayntayned in the Church, againſte all the conſtytutyons and ordynaunces of counſeylles, decrees and auncyent doctoures, conformable to the Scryptures. Nowe for to knowe yf they be ſuche, I ſende them, beſyde the Scriptures, which we haue allreadye often tymes alledged b

b 1. Cor. 5
1. tim. 6

to

to the epistles,3.and 4.and fourth booke of S.Cyprian, & to the.3. treatise of the same,intituled, ỹ simplicitie of prelates. Item to the epistle.85. of Leo the fyrste. Item to the canon.4.and.6 of the counsell of Nicene. Item to the canon.23.and 25,of the counsell of Anthioche. Item to the Canon.14. and,15. of the counsell of Sardicque. Itẽ dist. 23. c. cleri plebisque: C.8.q.1.c. Sicut vir. Paragr. episcopũ vere. C.9.q.3. c. Archiepiscopus nihil. There and other where in an infinite number of textes they shall find by what title they be called Archbyshoppes. Byshops and curates,how auaillable the title of their Hierarchie is.

13. The abuse which is committed in the second parte of ecclesiasticall offices which be deacons.

COncerning those whiche oughte to wayte and watche vpon the doctrine and prayers, lette vs come firste to the dispensation of the goodes of the poore,for the which it was declared,that the

the deacons were principallye establi-
shed. Also in the papistrye, what exami-
nation, what election, or what order is
there in the makyng of deacons and sub-
deacons, what charge also is giuen thē?
Forsothe to be hable to iuggell in their
mommery to be assistant at the renoun-
cinge of the sacrifice and intercession of
Jesus Christ, as hath bene declared be-
fore in the .3. and .4. article, to synge a
gobbet of the History of the Gospell, or
of an Epistle in an vnknowē language
and withoute exposition, to handell the
chalice, to hold the crewetes, to receyue
the offryng, wherof the poore shall haue
nothing, to giue ẏ pare to say Ite missa est
in a hye masse: but in what Church? for-
sothe where they maye, and for howe
longe? Untyll they themselues maye be
priestes euen the first daye. And because
that long tyme before he be a priest, that
is to weete before he haue the office of
doctryne, or of ecclestasticall iurisdiction,
accordyng to the olde Canons he muste
be for a tyme exercised and proued in

these base offices. Therfore it was nedfull for these master apes, to worke som inuention for to say they kepe ỹ ancient decres. Now I pray you these things cõsidered, by what title dare these wicked wretches be called deacons, against the testimony of the scripture, against all the ancient decrees & doctours? For the whiche they spake of the office of deacons, in the ministration of the Sacramẽt of the supper how can it agree with that whiche is directly against it? And especiallye of Archedeacons, by what tytle are they called by that name, consyderynge they haue not folowed one iotte of they? office? And for the administration of the gooddes of the Church, where is the distributiõ of fower parts, ordayned by the auncient counselles, as it hath beene amplye declared, in the thyrtye Article of the fyfte poynte? From whence commeth that euerye Benefyce as they call it, hathe hys reuennue a parte?

But

But that the lordes coste whyche the souldiours would not teare, is by them parted into infinite pieces? Where is the fourthe parte committed to the Bysshoppe and how is it distributed? I repoꝛte me to their whoꝛes to bawdes, to dogges, to hawkes, popengayes and birdes to hoꝛses and cookes. Where be the clergye that ought to be noꝛisshed with his fourth poꝛcion? But rather in what Churche haue they anye learned clerks oꝛ scholars? I repoꝛte me to ỹ cathedꝛall Churches & collegialls as they do call them, where ỹ bootye and spoyle is parted. Where is the 4. parte foꝛ the pooꝛe? I repoꝛt me to those which kæpe the accountes of hospitalles, how much they be holpen by the parte of those whiche haue the gooddes of the Churches? Where is the fourthe parte foꝛ ỹ reparation, not of their superfluous palaces vnmæte foꝛ Chꝛistien men, and yet lesse foꝛ the entertaynmente of

ſuch horible Idolatries? But to mayntayne the buyldinges neceſſarye for the congregations, I repoꝛte me to thoſe that ſee it. Behold in ſome, ỹ goodly oꝛder of thys eccleſiaſticall Hierachie in theſe poyntes.

14. Of the abuſe whiche is committed in the order of prieſtehoode, and in the gouernemente of their ſpirituall Iuriſdiction.

IF it be nedefull to ſpeake of the abuſe whiche is committed in the thyꝛd part of eccleſiaſticall offices of the whiche hath beene ſpoken in the fift poinct in the Articles. 32. 33. 34. and other folowing, by what end may we beginne to enter into ſo greate a confuſion?

Fyꝛſt by what authoꝛitie haue they changed (foꝛ the moſt parte) the nature of the ſpirituall iuriſdiction of ỹ Church into a meare temporalitie, appertaining onely to the ciuil magiſtrate, by all right both diuine and humaine?

Secondly althoughe the prieſtes oꝛ elders, be ſpecially oꝛdayned to doe their offices

office by gods worde, from whence commeth it, that it is so out of vse in all the papistry. For I doubt not of ỹ I speake, and also it is manifest throwout ỹ scripture, and by all the auncient counselles and doctours that those whiche be called priestes at this day, be no more like that they beare the name of, then blacke is like white. For after their maner what is it to be a priest? It is to haue auctority to sacrifice and offer vp Iesus Christ for the quicke and for the dead: that is to say in one worde, to turne the rootes vpward asmuch as in them is of all the grounde of our saluation, as in other places hathe bene saide. And from thence it is sprong that of gouernours they haue made hirelyng sacrificers for wages. And so there is become two sortes of priestes, ỹ is to weete the beneficed, and the poore hirelinges, whiche liue vnder the other, and be more busied in offeringes aswell in theyr daply bochery for monye as Iudas was, as also affirmig their office to saue and damne, for mony yea of those which

be so occupied to dampne themselues. that they are forced to haue vicares vnder them to dampne others. And to aduance this occupation, they muste yet haue goodlye bulles and dispensations, to distribute to al that commeth, paying honestly for it: to the ende ỹ those whych lyue to eate vp deuour and dampne all ỹ worlde, as muche as in theym lyeth, also maye deuoure and dampne one another by priuyledge. For truelye, it is easye to see in thys confusion whiche is apparaunte to all the worlde, and to those whyche be of the beste of them, if their beelye doe not ouercome their consciences, ỹ the diuell findeth himselfe as it were combered and ouerladen to receiue so many at ones, and wold inuent some maner of way ỹ eche may come in his ranke & order, drawing & telling after him his company: a thinge certainly moste miserable and petyfull amongest the Christian people. Notwithstanding who hath thys iurisdiction, whiche deuoureth the quicke and the deade vnder

the

the name of the Church? I wyll not enter here into the greate botomles courte of Rome, but I leaue it to be skanned, to S. Barnard in his bookes, de consideracione, to pope Eugene: althoughe that which they then did was nothing, in respect of this which is now. But I wyll speake of the ordinarie. First my lorde Bysshoppe maister Officiall, mayster vicar, their promoters, procurers, and suche lyke haue taken the place of my maysters the sacrifycers. On the other syde the Canons as well in their Chapiter, as in their dignities Capitularies, lykewyse haue taken their part: Now for the first that is the officialls and their sequele, who hathe set them in thys degree, Truelye the same spirite that dothe conducte theym, as the experience declarethe. For as I haue sayde in other places, it was not possyble to haue broughte theym into the Churche of God, vntyll they hade dryuen hym oute, whiche is the only master Christ. And there is neither

holy scriptuer, neyther counsell, nor decrée, or ancient doctour, whiche euer did know such monsters. Concerning chapitres, there is some more apparance. For the name onely of Canones and prebendes, declareth ỳ they haue succeded in the clergy of those that were norished of the fourth part of the goodes of ỳ Churche, among whom were chosen willingly those whych were employed to charge an office: and to those whiche had wyth the Bysshop the spirituall gouernement wherof hath bene spoken in the 32. article of the fyrste poynct. But notwithstanding what is the office of canons? truly nothing lesse then to gouerne a church? For namely the Bysshoppes would neuer suffer them, and in dede they coulde not. And if we shall come to speake of ỳ lyues of those gentelmen, I wold know if there be any man that hathe hie naturall wytte, that can tell what difference there is betwene the most part of canõs and the hoges. This question auoided, they shall haue a respect what order they kepe

keepe in there Hierarchye.

It hath bene spoken of the person of those lordes the gouernours of ỹ Churche who hauing so good a foundation it is easye to perceyue what maye be their gouernement.

Fyrst if they wouldе, or dyd understand how to doe it, were it lawfull for them or other archebyshoppe or bishope to reforme the doctrine? No, for that appertaineth to ỹ theologiens & deuines. And as for them I confesse they be no such. And certainly there may be perceyued in the same onely the Juste Judgement of god, against those whiche haue contempned so excellent an office, as to declare the secretes of god to men. Yet the Archebyshoppes and Byshoppes which onelye will haue their voyce deliberatyue in the counsells, notwithstanding must come behinde bothe in sight & knowledge, of those which haue not remoued out of the poddell of one poppyshe scoole, and ought of right themselues to be ordered by the byshoppes. accordyng

to

to al good order. For where was it euer sene that the doctor (put the case ẏ suche were doctors, whiche neither haue doctrine, neyther flocke to teache) shuld goe before the passour? And yet notwithstãding some of these gentlemen taketh no lesse vpon them ouer their natiue kingdomes. Yea the pope himselfe, attributing to them the knowledge of doctrine in such wise that it is not lawefull for to gaine say them, vnder pain to be iudged and punished for an heretike.

To the Sorbonists doctours of paris & inquisitors of Spaine.

Concernynge maners, who is he that will medell with it amonge them? For there is nothing in the world that they feare more, and principallye in that which concerneth the seruice of god. For they can doe no otherwise wythout periurye, then to mayntayne and augment all the tyrannye of the Romyshe courte.

Concerninge elections, how is it amonge them vtterlye abolished, and changed into this horrible & abominable marchãdise of simony, wherof hath ben

spoken

spoken herebefore, & especially in ỳ elec-
tions of canons and monkes, as they be
accustomed to elect: Who shall call thys
a lawefull election, where as is not but
an open moste erecrable pollutinge of
that which is required in the trewe elec-
tions, according to the worde of god and
all the auncient decrees:

Concerninge confirmations of offi-
cers elected, what other thinge is it then
a very apysh playe, from the hyest degree
whiche is the metropolitayne, vnto
the laste, whiche is to be receyued in
to the clergye:

As for ecclesiasticall causes, and
namely in corrections, where is the ec-
clesiasticall senate: Where is the lawe-
full iudgement to teach the ignoraunt,
to call synners wyth meekenes lowelye
to repentaunce: Where is the worde of
God: Where is the auncyente coun-
sells and Canons, for to vayngquyshe
and convince heretykes: Whyche be
those that haue the charge and offyce
to excommunicate:

Where

Where be the persons excommunicated? What be the causes of excommunication? How be they ordered? What absolutions haue they? What satisfactions to the Churche? Hereby ye maye plainely see, what their succession and Hierarchie is, of whiche they boste so muche, and consequently what is the wholle gouernemente of their Churche.

Of monkes.

If the name of monkes (that is to saye solitari) be not sufficient to declare that those whiche at this daye be named monkes, be nothing les then that which they be called, there be other reasons sufficient for to conuince them. For the ancient monasteries were as colleges, into the which mē resorted for two causes. Fyrst, the better to be at quiet, to study ȳ scriptures. The second to exersyce pacience, and austeritie of lyfe. Notwythstanding it was not to be strayned and bound to one place during lyfe wythout excep-

ception. But contrariwise to be the more meete to serue the Churches, whē they shoulde be called and elected therto as it appeareth by Gregory Naziancene Basile and Chrisostome and namely in saint Augustine [a]. To be Idel or not to worke with the handes was intollerable: for on the contrary they lyued onely by the labour of their owne handes, yea and they dyd gyue the reste of theyr laboure to the poore, so that a monke not trauailing for his lyuynge, was estemed as a theefe [b], accordynge to the rule of S. Paule [c] and to put saluation partly or al together in their abstinences, howe extreme or hard so euer they were, they neuer thought it. For they knew very wel what it was that Saint Paul had writen of that poynct [d]. Moreouer Saynct Augustine testifieth [e] and saith, let none be oppressed aboue his power lest there be superstition in ỹ abstinēce of meates: for the weake refusing folyshely the vse of wyne, were admonished brotherlye, that by their superstition they brought them-

[a] ep.76.& 81

[b] Histori tripertita.1. booke c.8

[c] 1.Thessa.3. Augustine demoribus eccle.catho ca. 3.& de opera monachorum.

[d] 1.Tim.4

[e] Augustine demoribus eccle. catho.ca.33

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[e] Augustine demoribus eccle. catho. ca.33

Augustine demoribus eccle.catho ca. 3.& de opera monachorum.

themselues rather more weake, then holy. It appeareth moreouer by that which S. Ciprian [f] sayde that it were better for the virgins, whiche were dedicated by promyse to god (that is to wæte, to the seruice of the poore, and not to be Idell in couentes) if they would not or could not continue, that they should mary, rather then fall into the fyer and burne by their delites, as also S. Paule hath ordeyned [g]. If this be heresye, S. Ciprian muste be an heretike. Neuertheles ye may sæ the maner of the ancient monasteries: whereunto what shall we fynde like or agreing in these stinking corners or dēnes full of al supersticiō, apyshnes, blasphemies, enuies, treasons, dronkennes, ambicions, sodomies, poysonings, & all other stinking, filthines, so stinking ẏ they themselues cannot endure it: which appeared long since and sprong vp by litle and litle. For S. Chrisostome had no greater enemies then such false monkes & friars running by the streates frō town to towne, & namely of these which be

f first booke 11. epystell

g 1. Timo. 5

be called mendicãtes. Is it not meruell, that the cardinalls, and namely among others he that was Pope of late named Paule the fourth is not set asyde and all their tayle sent againe to the deuill from whence they came? For beholde their owne proper wordes, in the booke which they did offer to Pope Paule the thirde in the yeare. 1538. intituled Consilium delectorum cardinalium: mendicantium ordines tollendos censemus omnes: that is to saye, we are of that opinyon that all the orders of mendicantes, or beggynge fryers oughte to be abolysched. Although a certaine Fryer of late dayes hathe Imprinted a booke of the counselles, and hath putte in conuentuales ordines, that is to saye the orders conuentuells. It maye be thought to saue hys owne order. But what neede is it to enter into these puddelles? Truely they muste needes be vtterlye blynd, whiche seeke not onelye Christianitie, but also the perfection of Christianitye in suche an hell.

But

But for this time, to thende we may declare what title they haue to meddell wᵗ preaching, or with any maner of ecclesiasticall charge or office, I will desyre them of 4. thinges.

The fyrste is if euer they haue bene counted, but among those which they call the laitye euer sine the church was reformed let them declare.

The second let them denye & they can during the time namely of Gregory the fyrst ỳ to be of ỳ clergy, & a monke, were thinges intollerable [h] except he renounced the monkery. But during such time [3] all ecclesiasticall affayers of theirs were interdited [i].

[h] Gregory booke 11 Epistell

[i] Canon 4 of the 15 lesson of the vniuersall coūsell of Chalcedon.

The thyrd, they denye that they be subiectes to the Bysshoppe within theyr dioces, by the generall coūsel of Chalcedon, one of the which, they them selues compare to ỳ fower euangelists. And if they alledge their priueledge of exemption. let them shew that the holy ghoste doth euer denye or gainsay himselfe, or that the Pope can abolyshe the decrees

of a

of a generall counsell ratified and approued so many tymes, and so autentike.

The fourth, let them declare if there be any idle monke, that is to say whiche doth not his good will to get his lyuing, which is not an Apostata & periured, by the contentes & rules of his owne order.

These poynts aunswered it wilbe tyme to consyder what order the ought to kepe in their Goodly Hierarchye.

15. The papistes be manifestly culpable of rebellion against the magistrat.

The impudencye of those which burden vs to be rebells against kinges princes, or other magistrates, is to much, and to extreme. For concernyng our doctryne, it is cleane contrarye, as we haue declared in the fyrst poynct. And for experience, we make Iudges (wyth our Princes and lordes) all the whole worlde, yea euē our cruell persecutours, But if there be anabaptystes & libertins, whiche do sowe abrode the contrary, to defame the veritie of the gospell, be we in the faulte? It is we onely that at this

day doth striue & inueighe agaynst thē more firmely & liuely then al the rest of the world. But what nede is it in thys case to attribute it to ỳ anabaptists? For there be no people in all the world, lesse subiectes to kinges & princes, then those which burden vs falsly & agaist ỳ truth. For who is he ỳ abaseth and bringeth downe kinges and emperours vnder his fete? And namely is there euer so vilain a mōke, or so wicked a priest in ỳ world ỳ is not exempt frō ỳ iurisdiction of ỳ secular magistrat, as the cal him? Let those here aunswere vs, in stead to accuse vs: for consider what we saye & maintaine, forasmuch as Iesus Christ himself hath practised (although he were exempt beig ỳ sonne of god) & the apostle expressely cōmanded ỳ euery person shalbe subiect to ỳ superior powers, vñ a threte that he which resisteth the resisteth god. Also S. peter hath ordained & declared largely, as forseing ỳ which these shuld do, which falsly wold betrail his successors. Frō whence thinke ye doth come their exemptions which they cal ecclesiastical, & these

a Math. 17

b Rom. 13

c 1. Pet. 2.

their tẽporal iurisdictions which haue de
stroid ẏ church? Those which now a dais
maintain & thinke ẏ in such things cõsi-
steth the preeminẽce of ẏ church, be they
not the same of whõ s. Jude d hath spokẽ
which folow the flesh walkĩg after their
owne filthi lusts, contemning powers &
seigniory? which also be audatius, & ple-
sers of thẽselues, not hauing any teare
or sham to cõtemne & dyspise rulers & po
wers. If thei wil not beleue vs, nor expe-
rience, at the lest let them heare what is
writen. S. Chriso. expõding these words
of s. Paul: let euery ꝑson be subiect to the
hier powers: this saith he is ordained to
the ecclesiasticals & clergy, & to mõkes, &
not only to ẏ seculars or laitie, although
ẏ were apostle, euãgelist, or prophete, or
ani other whatsoeuer it be. For thi obedi
ẽce & subiectiõ doth not alter thy seruice
towards god. Behold also what s. Ber.
hath writẽ: by what title saith he is it
(speaking of the temporal sworde) that
the pope selleth these thĩgs? It is not ac-
cording to the right vse apostolicall. For
Saincte Peter coulde not gyue that

d Iude. 8

Chriso. on the beginnĩg of the 13.c. of the epistel. of S. Paule to the Roma.

f S. bernard in the bokes de considerati one. writẽ to pope Eugene.

whiche he himselfe had not, but he hath left to his successors ẏ w̄ he had to wete the care of the Churches. Item sayth he, your powers are not ouer possessions, but ouer the synnes, for asmuche as ye haue receyued the keyes of the kyngdome of heauen, not for to be greate lordes, but to haue the correction of vices. Whyche dignitye semeth greattest to you? To forgeue synnes or to dystribute possessyons? There is no comparison. These earthlye superiorityes haue their Judges, whiche be kynges of the earth: and wherefore vsurpe you the office dignityes and limites of other men? Learne sayth he to haue a spade to delue, and dresse the vyneyarde of the Lorde, and not to beare a scepter. And yet more it is a cleare thynge sayethe he that all Lordshyppe is forbydden to the Apostles. Goe then thou whyche vsurpest the tytle of an apostle in ruling lordlike. Goe where as the auctoritie and power is set in the Apostolike seate. Behold the proper wordes of saincte Chrisostome,

and sayncte Bernard, whyche hard not the blasphemies of Bonyface the eyghte and other such monsters. And if this suffyceth not lette them adde to it the epystles of sayncte Gregory to the emperour Maurice, and the answere of Pelagius Pope, to Childebert. 25. quest. 1. Chapter Satagendum, and likewyse the aunswere of Leo the fourth. 2. q. 1. Chapter nos si incompetenter. By this shall appeare more cleare then the daye, from whence their tiranny dothe come whyche at thys daye hath brought vnder thē, the kingdomes of the earth. It serueth thē to no purpose to alledge the donations and gyftes of kings: beside ỳ which they haue forged, and make men beleue what they lyst. It is certaine ỳ kings maye not nor oughte not to chang the order, whiche is estabilished of god, ỳ which hath deuided & separated these 2. iurisdictiōs. And also they cannot alledge prescription. For there is no prescription against god. Beside ỳ in them there is nothinge to be had but most euill conscience and infedelitie.

The conclusion of that is afore said.

These things considered, I hope by the grace of god, ỹ al men of a soũd iudgment, may easily know by ỹ conference aswel of ỹ doctrine, as of the exterior gouernemẽt, on which side ỹ verity of god doth stand, & what clãders they bring vp on vs, against al reasõ. Wherfore we require in the name of god, those which by ignorance, hetherto haue persecuted the innocents to haue more regard to themselues, & to the iudgmẽt of god, which is to com. If they be kings princes or other noble & worshipfull men, ỹ they will so much ỹ more be diligent to heare ỹ verity, which only may make thẽ long tyme & happely to raign: and also to take heede of those which vnder a false semblãce of religiõ doth abase & bring vnder the scepters & crownes of kinges, to their hoods hats, miters, & crolles: yea so farre as to make thẽ serue to their insaciable couetousnes, and extreme cruelty. If they be iudges

iudges & magistrates, let them consyder for the honor of god, that when they shal come to render a coũt of their iudgmẽts it shalbe a poore defence or excuse for thẽ against ỹ wrath of god, to alledge ỹ they haue ben but ỹ ministers of the lawes & statutes which thẽselues dyd not make. This is ỹ excuse of suche as do set other a worke to shed innocẽt blod. If they be priuate persons, let them vnderstand ỹ where there is no vnderstãding or godly knowledge, to rẽder a reasõ of his facte, there cã be no zeale of god but a verie wilful rigour, for ỹ which they shal giue accountes. And at the least, let thẽ take the laisour to conferre the lyues of those, vpon whom they haue bene so cruell (without vnderstanding) and what was their case, with those other whiche haue prouoked them to be polluted wyth innocent blod: and by ỹ meanes they shall iudge the trẽ accordyng to the fruyte.

Concerning those whiche by a wilful malice haue conspired against the truth and extend all their power to animate

and sturre vp kings and princes against vs, but the only lord hath kept his Churche against their rage and fury hetherto and will do to the worlds ende.

Notwithstandyng let them enterprise and do all ỹ they may and doe the worst to vs they can, Which is to cut vs of and destroy vs vtterly: for that is the best we hope to haue at their handes. But if it please the lorde they shal winne no other thinge, but in dispite of them our poore papere in the ende shall quenche theyr fyers, oure pennes shall breake theyr swords in their hands, our paciens shall vainquisshe their crueltie, and they shall see with their eyes, that truth shall haue the victory and their wicked kyngdome ouerthrowen. For it must nedes be, will they nyll they, that this word pronounced by the sonne of God be fulfylled, euery plant which my heuẽly father hath not planted, shalbe pluckt vp: suche is ỹ fayth for the whiche we suffer, in the which we nowe lyue in, and hope to dye, to lyue for euer.

FINIS.

Another brief con

fession of faith accordinge to the same herebefore and the same author.

FOrasmuch as god is perfectly righte wise and iust, and all men be wholye and altogether synners, then one of these two thynges must nedes be, that either god must renounce hys reghtousnes and Iustice whyche cannot be, or all men without exception be vtterly lost & condempned, excepte they satisfye fully. and perfectly the diuine iustice. I.

But he satisfieth perfectly ỹ diuine Iustice, which paieth al ỹ he oweth to god Wherfore we must firste seke what it is ỹ man oweth to god, & then wether he be abled to paie him, thirdly if we cānot finde in oure selues wherw̄ to pay hym, we must see then where we may borow to pay, ỹ we perishe not by ỹ iust Iudgement of god. II.

Wherfore to ỹ end we may know what it is ỹ mā oweth to god, we must cōsider ỹ forme & maner of ỹ obligatiō wherin III.

we be bound in oure creation, & what is writen in ẏ two tables of the law, & then we shal finde ẏ we be bound to loue god aboue all things & with all our hart, and our neighbor as our selues. So it is aparent ẏ we owe to be paied perfect loue to god and to our neyghbours.

IIII. But how can this be done, if first we be not naturally apt & enclined to doe this? For experience teacheth ẏ our nature is cleane contrarye to thys. For all men of themselues or of theyr owne will be enclined rather to hate god & theyr neyghbor, contrary to loue. Nowe if our owne nature draweth vs to hate, how can we pay the loue which we doe owe?

V. Of this we maye gather thre conclusions, that is to saie, ẏ al men of their own nature be haters of god beīg rorrupted. Then it foloweth that they cannot onely paye that they doe owe, but also they bind themselues daylye more and more and endebt themselues by newe synnes to the iust iudgment of god, frō whence

it

it folowth necessarily, that either al mē without exception muste be condempned, or elles fynde some one that wyll paye their dettes.

Nowe where shall we fynde suche a pledge or suretye that is meete and able to doe it? Certainely in no place amōg ỳ things that be created. For if we search among the angels, the aunswere is readye, ỳ angels be not bound for the sinne of man. For the righteousnes of god can not demaund of the Angels, that which man oweth. And also here is sturred vp the wrath of god which must be borne: & it is certaine ỳ the Angells themselues be not able to beare so greate a burden. IV.

But if Angells be insufficient and vnable to beare so great a burden, what creature can be found that is able to doe it? Wherfore we must necessarily haue refuge to some one that is more mighty then all creatures, and also that must be very man. For yf he be not more mightyer then anye creature, that is to saye very god, he can not beare the burden of VII.

the

the wrath and ire of god, but should him selfe be ouerwhelmed vnder it, then muche lesse coulde he satisfye for others. And if he be not a man, howe should he deliuer man by his satisfaction? It is necessary then that a mediatour be founde which is god and man, and suche one is Jesus Christe, as the Christian religion teacheth vs.

VII Now let vs see whether Jesus Christ be such one that we maye fynde in hym al that is requisite to our saluatiō. First Jesus Christ is verye god, from whence

VIII it foloweth that he can be a sauiour.

And also he is very mā, from whence it foloweth ỹ he is of nature meete to suffer that whych ỹ Justice of god requireth to be reuenged for the syn of man. For if he onely were god he could suffer nothing, & if he were only man, he shuld synke vnder the burden of godes wrath. Because he is god & mā therfore he was able to die, & vainquithe death in dying.

Moreouer, forasmuch as he is mā most

IX pure & most holy conceyued by the holye ghost,

ghost, this puritie being perfect pleaseth god. Wherfore we haue in Iesus christ a man agreable and pleasing vnto god. Now out of this puretie springeth 2. Riuers, as out of one fountayne or spring, that is to saye a perfect rightousnes, and a whole & perfect abstayning frō sinne. For Iesus christ very mā hath fulfylled all the wil of god, forasmuch as he neuer sinned in any maner wise. Wherfore he is most iust and righteous before god, as well because of this natural puritye, as of the fruytes springing out of the same puritye and cleanes.

X. Wherefore we may with good right conclude, that we do finde only in Iesus Christ perfect remedy against al ỳ euils that doth or mought feare our cōscience, or lette vs from commynge to the glory of God, or myght cause vs Iustlye to be condemned to eternall death.

XI. But yet neuertheles we must ioine a condition to this, ỳ is to saye, if we doe take or ioyne to vs these remedies in Iesus Christ. For as it profiteth not a sick

person

person to haue a good medicine except he vse it, nor a hungrye mā to be at a tables end garnished wͤ plēty of good meats except he eat of thē: likewise be ẏ remedies of Jesꝰ christ agaīst ẏ wrath of god & eternal death set before vs ī vain, except we vse thē. Now we cānot vse thē except first we know by what maner & after what sort it mai be dō. Wherfor first we must se how Jesus christ is & mai be applied to
XII. our ꝓfit & aduātage. Thē to declare how Jesꝰ christ may be aplied to our saluatiō & eternal life, we wil vse this preface. As it is not ī our power to find a medicine of saluatiō, so cā we not find ẏ maner how to vse this medicine. For as in ẏ sicknes of ẏ body when ẏ sick ꝑson is past al hope of health & vtterly dispaired, thē it is nedful for the phisitiō not only to find & prepare the medicin, but also to dispose ẏ sick persō so as he wil & may vse this medicin & ẏ he may vnderstād how to vse it. so the sicknes of ẏ soule, which is most precious aboue al things, & in the which mākind is not only ignorāt, but also enemies of their own saluatiō, then we must vnder-

stād by the philitiō of the soule firſt what is the medicin, & thē after what maner it muſt be vſed, ye & in ſuch wiſe ỳ the ſame philitiō do prepare & make vs apt & mete ỳ we both will & can vſe thoſe remedies which he prepareth & appointeth to vs.

God then is he which hī the beginnig of ỳ world ſpake by his angels to the firſt mā ỳ is to ſay to Adā & others vntil Moiſes, declaring to thē the only remedy of ſalua tiō as before is declared, that is to wete Jeſus chriſt, in whō only we find al ỳ is nedful & requiſit to ſaluation. And after ỳ reiectig all other natiōs & people made apointmēt wt the poſteritie of Abrahā, & multiplied thē exceedingly, & expoūded to thē his will moſt aboūdantly, as it is cōpriſed in the x. cōmandements of god, & alſo ioyned therto certaine ſacrifices & ceremonies, the which did not only deuide the people of god frō al other natiōs, but alſo were certain teſtimonies of chriſts cōmig, & of al ỳ things ỳ he ſhuld ſuffer, for to deliuer vs frō the wrath of god: ſo that they might certainly truſt & beleue in him which they hoped ſhould come. XIII. XIX

Moreouer because god knewe ẏ the deuill wold moue and sturre vp false Prophetes which would spreade forth their lies as ẏ true cõmaundementes of god, he willed Moises and the Prophtes to wryte al ẏ god reuealed to them, to the end ẏ the false Prophetes shoulde not so easely deceiue the people.

XIII. But in the end when ẏ time was come which he had eternally appointed according to his eternal & infinite wisedome, he sent downe and presented from heauen his promyse, ẏ is to say his eternall sonne, ẏ which tooke vpon him a very humaine body, by ẏ vertue of the holy gost & the substaunce of the virgin mary of ẏ sede Abrahã and of Dauid, vñto the which body God coniopned a most pure & most holy soule, created by the same forme of ẏ holy ghost. He was made ẏ very mediator as is sayd before, & hath truly fulfylled & accõplished all ẏ was necessarye to be fulfilled for to recõcile mã vnto God.

XIII. But in the ende when all these thinges were fulfilled, Iesus Christ ascended vp into

into heaue, and willed this doctrine not only to be preached by mouth of the apostles & euangelists, but also ỹ their hãds should write it in such wise, as the churche ihuld haue to ỹ end of the world one certain doctrin vpõ the which she might staie & rest vpon, and also by it might separate most clearly the lies of the false prophetes & antichrists from the only veritie of god, which is cõprehended wholy and perfectly in the bokes of the olde and newe testaments, so that it is not lawfull to chaunge any thinge, eyther adde to it or take from it.

Moreouer this doctrine had bene writen in vaine, if it were not preached and declared faithfully. And man cannot endure nor sustaine the face of god or of angels. And god hauing pitie of the sede of man, in this poincte, hath ordained and constituted pastours and teachers in his Church by whõ he willed that this doctrine should be faithfully declared & applied to the necessities of the church publikely & particularlye, ỹ man should not

sledge any ignorance of the will of god.

Wherfore to ye end I may comprehend all these things in few words, we learne by ye mouthe of the faithful ministers of god, which declare his word to ye church, all ye we haue heretofore declared to be necessari to vnderstand our misery & our saluatiō. And forasmuch as whē ye word of god is preached vnto mā, it is as if thei spake vnto insēsible stones, therfore we must know ye as god worketh to ye eternall senses by his word pronoūced by his ministers, euē so he worketh inwardli bi his infinite power, ye is to say, by his holy spirite, whose office consisteth in these effectes here folowing.

First ye as this part of scripture (which is called ye law) testifieth to our eares, ye we be most miserable sinners deseruing eternall deathe, euen so the holy ghost createth the same & fireth it in our consciences (which otherwise were dull and insensible) & maketh that we be touched with the true and perfect sealing of our sinnes, whiche is the first step or degre to

saluation

saluatiō, as in ẏ sicknes of ẏ body it is ned ful aboue all things for ẏ recouering of health, to knowe that we be sicke, and how greuous our sicknes is and what maner of sycknes it is.

The second effect or worke of the holy gost is vtterly cōtrarie to this aforesaid, for it afflicteth vs; because it declareth to vs our damnation by the lawe, & howe the helles be open to deuour vs. But this again doth comforte vs; when the certain & only remedy of saluation is applied to our conscience, which is declared vnto vs by ẏ other part of the scrypture which is called gospell; that is to say the happy and blessed message of saluation freely in Jesus Christ, as we haue declared here before in order at large.

Nowe this remedye is applied by a double effect & working of ẏ holy ghost For first the holy gost disposeth our intelligence to the vnderstanding of the doctrine of the Gospell, whyche otherwise seemeth to the world verye folyshnes,

and so incontinently after it maketh our spirite beleue that this doctrine of salvation freely in Jesus Christ is not onelye true (for ẏ deuils know also ẏ this doctrine is most true & yet therfore be not saued) but also that it appertaineth to vs: & this is it that is called faith, the whiche is so hielye commended in the scripture: which is to be vnderstand when any mã doth perswade himself certainly, that salvation & eternal lyfe doth properly & particularly appertaine to himselfe, because Jesus Christe is declared to vs in hys word vnder this condition, ẏ we do take of him & appli him to our selues by faith. It followeth then, ẏ faith is the onely instrument, by the which as by ones hand saluation mai be felt and taken in Jesus Christ. And therfore S. Paul said, ẏ we be iustified by faith onely, & also doe liue by it onely: not ẏ faith is our righteousnes & life, but because that by only fayth we embrase Jesus Christ, and be certayne that he is our righteusnes & life. For whē any man beleueth that he is appointed &

ordey-

ordained to saluation and eternall life in Jesus christ, incontinent he is made partaker of al the benefites of Jesus Christ to eternall life: for Jesus Christe is offered to vs vpon this condition.

The third effect and worke of the holy ghost is fixed & set in our hartes on this maner, that as he doth vnite and knit vs into Jesus Christ as is saide before, and that Jesus Christ cannot be idel wt̄ vs, it is necessary ẏ the same holy ghost which engendereth faith in vs (as is said) do sanctifie our hartes, ẏ is to saye to consecrate vs to god. Nowe this sanctification hath two partes, ẏ is to say ẏ abolishing of this corrupt nature and qualitie which before caused ẏ law of god to displease vs: and the creation of the new nature & qualitie maketh vs to beginne to will & to doe cheerefully and curragiously those things which we know doth please god.

Nowe this abolishing is first begon in the vnderstanding, by the which ẏ darknes is lightened in such wise ẏ we begin to know and approue that which we did

thinke before was folishnes. Then after in ẏ wil which is cõsecrated to god ĩ such wise ẏ it hateth sinne, not for ẏ pain, but for ẏ loue of god, & loueth righteousnes not because of reward, but because that rightousnes of it self pleaseth god, so ẏ if there were not yet death apointed & prepared for sinners, or eternal life apointed & prepared to those which studi to do righ tousnes: yet had he rather for the loue of god to folowe rightuousnes ẏ is to say, serue god holily & to loue his neighbor as his law cõmãdeth, & to endure & suffer al maner of pain for hys names sake: then to serue the deuil and his couetousnes.

Wherfore to ẏ end ẏ I may gather all somatili together how only ĩ Jesus christ we find all ẏ is necessary to saluatiõ, like wise only by ẏ holy ghost we aplie Jesus christ to our selues by faith. But because this faith in ẏ beginning is very smal in vs, it is necessary ẏ it be encreased in vs daily. Wherfore nowe we must declare by what entertainmẽt or means it is no rished for to encrease more & more in vs.

First

Firſt as it is created in vs by the holye ghoſt thorowe the meanes of the worde of God whiche is ſowen in oure hartes and for that cauſe is compared to ſeede. So likewiſe it is nouriſhed and encreaſed by the ſame worde, when we heare it diligently and truly preached in the churche of god, and alſo when we reade it in our houſes, & thinke vpō it diligently, & meditate in it daye & night, forſakinge all humaine and worldly affections which mought turne vs from god and holde vs in worldlines. Therefore Dauid ſaid he was happye, who / not the rych, nor kynges, or princes, or Marchantes, or any other Citizens of this world, but he that thinketh continually and meditateth diligently in the doctrine of God. Therefore they be called ſtraungers in this worlde wandringe and marchynge towarde the celeſtiall countrye.

Secondlye we muſte knowe that god aideth and helpeth our debilitie and weakenes in ſuche ſorte, that not beinge

consent to declare vnto vs by his worde
wt what loue he loueth vs in his son Je-
sus Christ, but would also ioyne to hys
word certain outward marks or signes,
to the which also he added certaine cere-
monies or maner of doings represetynge
(by a certaine maner) to our eyes, and
geuing into our handes, his son Jesus
Christ wt al his goodnes & vertues, of the
whiche w haue before spoken, to the end
that our faith being aided & supported by
those helpes shulde be more & more con-
firmed in vs, to draw vs nexer to Jesus
Christ. Now these markes be called in
greke mistcries, ye is to say secretes, be-
cause ye god doth signifie & represente to
vs by them things which be very secrete
in dede, because man should neuer doubte
in them, that is to say, Jesus Christ wt al
his vertues & goodnes vnto eternal life.
But in latine they be called sacramentes
because of another maner of vse of them
of the which we shall speake hereafter.
Now there is in the church of christ but
only two sacramentes, that is to say bap-
tisme

tisme & the lordes supper: because that after the abolishing of the ceremonies of the law & that the sonne of rightousnes is sprong vp, god would not againe wrap vs in a multitud of figures & shadows, but only hath ordained two sacramētes, & willed that they shuld be composed and made of most simple things that is of water bread & wine, & that they shuld be celebrated vp most simple ceremonies that is with sprinkling of water, in eating of bread & drinking of wine, least that man which of nature is so sore glue to superstitiō shuld abuse these things. For if they should se any great preparation or some gorgious or exquisite ceremonies, they wold stay & be vtterly occupied in these externall pōpes. And in stead where they shuld by these markes ascend vpward in to heaue by faith, and there embrase the things which to vs are signified by these markes & tokens, yet contrariwise forgetting heauen, wold stay altogether in these outward markes, and there would search his saluation. Therfore these did

wholly & altogether corrupt ẏ vse of the sacraments, ẏ which not content wͤ the simple & bare institutiō of Jesus Christ, haue burdened & charged the Church wͤ infinite ceremonies, so that of a christianitye they haue made not onely a Jewerye, but also a paganerye.

The sacraments be ordained of god for the same end & purpose ẏ the word liuely declared is, wͤout sacrament, ẏ is to say, to be meanes to vs to serue and ayde vs more & more to vnite & ioyne vs to Jesus Christ by faith, the which cānot be wͤout ẏ word. For ẏ word declareth to vs, that whiche god doth represēt & ratify by thē, for as much as they be visible signes of the spiritual coniūctiō which we haue wͤ Jesus Christ. Now there is 4. principall poincts to consider in this matter: ẏ first what the signes be, the secōd what is the thing signified & ratified by them, ẏ third what is the coniūction of the signes and the thing signified, the fourth howe we may communicate wͤ the signes and the

thing signified. The signes be as well things nedefull to serue vs in the sacramẽts (whiche be water in baptisme, bread & wyne in the supper): as be the ceremonyes and maners of doings or ordinances by the word of god in the vse of them as we shall saye hereafter.

The thing signified is Jesus Christ wᵗ his goodnes, by ꝑ which we be vnited to gether with him to haue eternall life.

The signes be not transported or transsubstãtiated into the thyng signyfied but be conioyned wᵗ the same, not by pronoũciation of certaine wordes, but by ꝑ ordynance of Jesus Christ auctour of ꝑ sacraments; & not by a corporall maner or natural, but only so as god offreth alwaies spiritually, that whiche is signified by the corporall signes.

The meanes to communicate wyth the sygnes is visible and naturall, but the thing signified, that is Jesus Christ with al his goodnes, is receyued spiritually by faithe onelye as is sayde before.

Then

Then it foloweth, those ẏ be not in the faith receiue but the bare signes, but be neuertheles culpable aswell for that they receiue but the bare signe vnworthyly, as also for ẏ they haue no respect nor regard to the thing which was offred to them & signified, ẏ is to say Jesus Christ withal his goodnes, the which they haue reiected by their wyckednes.

The signe of baptisme is water, wͭ the which we be wete according to the ordināce of god, in the name of the father of the sonne and of the holy ghost. The water representeth to vs the bloud of Jesus Christ which was shed for the remission of sinnes (as the visible water is shed vpon our bodies) the which sāctifieth vs to liue rightously as was said before.

And forasmuch as the sacramēts ought to procede after the word, because ẏ the thing for the whiche they were ordained to signifie & seale into oure harts cannot be receiued but by faith, & faith is giuen to vs thorow the preaching of the worde. Yet neuertheles concerning the yonge

chyld-

childrē of the faithful, we do cōmunicate & receiue them into baptisme, although as yet they be not capable to heare the doctrine, or to make confession as they ought to do if they were come to age, yet neuertheles they be comprised in the couenant wᵗ their fathers, for the which by consequent the marke or signe may not, nor ought not to be denied them.

The second vse of baptisme is to ioyne vs together to liue all with one accorde changing putting to or diminishing, the marke or badge we all beare.

In the holy supper of the lord, celebrated according to his holy ordinance wᵗout changing or putting or diminishing, the bread is a sacrament to vs ẏ is to saye a seale & marke of the very body of Jesus Christ which ascended vp to ẏ righe hād of god his father, after his death & resurrection. The wine likwise to vs is the sacramet of ẏ very blud of him which shed it for vs. The breaking of ẏ bread to vs, representeth the precious body of Jesus Christ to be broken wᵗ the sorowes and

paines

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paines of death: the powring forth of the wine, ỳ shedding of his precious blud: the minister giuing vs bread & wine, representeth Iesus Christ giuing himselfe to vs. In ỳ we take, eat & drinke the bread and wine; testifieth to vs & sealeth into our hãrts, ỳ vnitie & knot of our bodies with Iesus Christ to possesse him more & more w̃ all his goodnes to eternall life not w̃ teeth or mouth, but w̃ true & liuely faith, which lifteth vs vp into heauen spiritually to embrase him (& yet neuertheles most truly) which is our nourishement to euerlasting blisse, as the bread & wine corporally & visibly receiued, doth entertain & nourishe vs in this corporall life. For we doubt not but god wil accomplishe and fulfill that which he promyseth by his word and offereth by his Sacramentes to all beleuers.

The second vse of the holy supper is to vnite vs together as mẽbers of one body like as we do eate of one bread made of many graines of wheate, & drinke of one wine made of many grapes to be partakers

kers with Jesus Christ.

And as we must eat daily to entertain & preserue vs in this life, so likewise it is requisit to come to this spiritual table as ofte as is possible, the which cānot be in baptisme. For it is sufficient to be once entred into ỳ Church neuer to departe. Likwise, forasmuch as it is required ỳ euery man proue & examine himselfe, to wete, publikly & openly to auow and declare ỳ death of the lord w̄ thākes giuing in the holy cōmunīō. Also it appeareth ỳ it appertaineth not to those that be not mete to receiue it to wete, litle children which neuertheles be saued, forasmuch as they be cōprised in ỳ couenāt of salvation w̄ their fathers: neither apertaineth it to those which be not instructed or do not vnderstād the law of god, or haue not so much profited as to make profession of their faith: nor likwise to those which be declared excōmunicated, that is to say throwē out of the cōmunion and company of the faithfull by the lawful iudgement of the Church

Behold

Beholde in somewhat is the doctrine of our saluation throw Iesus Christ only by ỹ meanes of our faith. And whosoeuer receiueth this doctrine (the which cā not be but where it is faithfull preached & the sacraments truly ministred according to ỹ order established by the word of god) is a mēber of the Church of Iesus Christ whiche is called catholyke ỹ is to say vniuersall, & out of that church is no saluation. Moreouer al congregations & assembles whatsoeuer they be which hath not those markes, although they cal theselues the church of Iesus Christ a thousand times, whatsoeuer place or succession they alledge or shew forth, cā be no other but the sinagog of sathā wherin there is but damnation. And therfore it is good and needfull for all men to separate them selues & depart from them, according as S. Peter sayde, saue your selues from this peruerse generation, speaking of Aarons successors, and of the church of Ierusalem.

FINIS.